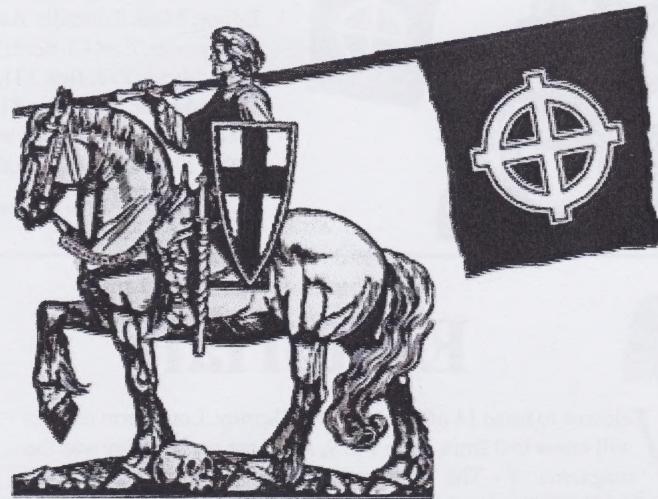


Heritage and Destiny



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The Radical Voice of White Nationalism

Winter 2004

England a 'Mongrel Nation': the latest enemy shot in the propaganda war against our nation and people

The latest trick by our rulers to bamboozle and browbeat the English people into accepting the multiracial society foisted undemocratically on them became evident over the summer with the broadcast on the Discovery Channel of a three-part, three-hour propaganda piece called *Mongrel Nation*.

This featured two innovations. First was a move away from simply presenting a multiracial England as a *fait accompli*, something that just happened, rather like wet weather or a failure of the turnip crop, and simply has to be accepted. Not simply to peddling the well-worn line that the people of these islands are a nation of Immigrants, a "Mongrel Nation", anyway, so the arrival of the latest wave of millions of Africans and Asians is nothing new or different in view of previous settlement by waves of – though this is not stressed – thousands of North-West Europeans.

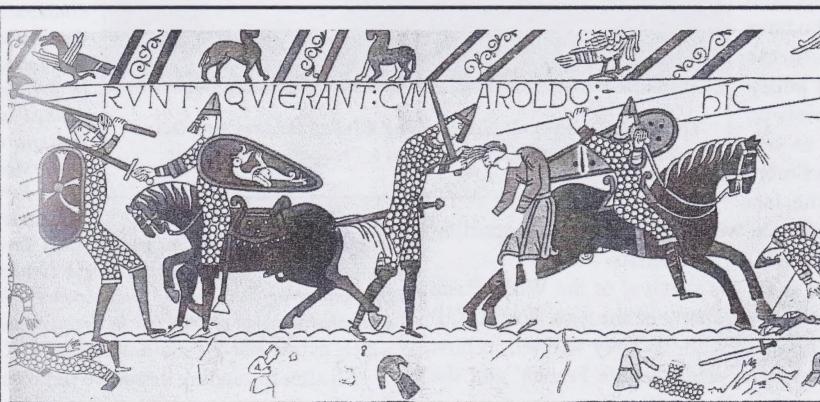
But to a new line that mass immigration is not only not a new evil, it is not an evil at all, but a positive good. We are a nation of mongrels and we should be proud of it. This argument needs to be exposed and answered by all Racial Nationalists: we are not a mongrel nation and we ought not to be one.

The second innovation was in the packaging of the argument. They have clearly realised that the English people have increasingly seen though politicians and pundits, so another finger-wagging lecture on the Virtue of Tolerance from one of the Great and the Good will get them nowhere. Instead, their propaganda is to be peddled by people they hope we will believe, media "celebrities". In this case transvestite comedian – and loyal Labour party supporter – Eddie Izzard.

This is, if anything, even more absurd than the argument itself.

The idea that just by being famous you become an expert on history and politics on whose every word we should hang is both silly and an insult to the intelligence of the viewer. Though it may make for some unintentional comedy. Perhaps next blonde bimbette Jordan will be wheeled out to confront us with a couple of substantial points in favour of the multiracial society! Or perhaps a lecture on the Liberal Consensus from Posh and Becks, the latter already a shining

example of a species known to Americans as a "wigger"! And so on. Insert your suggestions here! Perhaps the most effective riposte would be to put their ideas to the test by dumping the lot of them in the middle of Moss Side at midnight. (Editors note: Moss Side is a mainly West Indian ghetto in the English city of Manchester) The result, no doubt, would be to give a whole new meaning to "I'm a Celebrity – Get Me

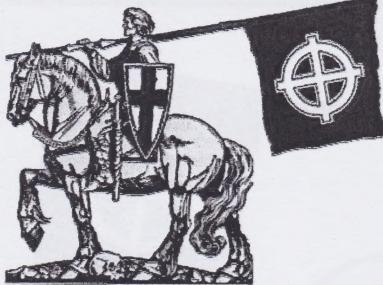


A scene from the Bayeux Tapestry: a Saxon housecarl (ie a full time soldier) and ceorl (ie farmer and part-time soldier) meet defeat at the Battle of Hastings, 1066.

Out of Here"!

Despite the unintentional appropriateness of using a comedian as a mouthpiece for multiracist propaganda, we still need to look at the lines he was given to speak. When we do, the first and most obvious point emerging from the series as a whole was the sheer crudity and one-sidedness of the propaganda. There isn't even pretence of balance. Hitherto apologists for the Multiracist Mess have at least admitted that there have been problems along the way to the liberal Promised Land. At most they have argued that the gain in terms of an excitingly diverse society (very exciting indeed in some parts of our inner cities!) is worth the pain of racial tensions, riots, crime, natives feeling their areas have been taken over or that

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Editorial

Welcome to Issue 14 of *Heritage and Destiny*. Long-term readers will know that from issue 1 to 9, *Heritage and Destiny* was the magazine of - The American Friends of the British National Party (AF-BNP). Beginning with issue 10 when the magazine relocated in England, it became - The Radical Voice of British Nationalism. This change came about mainly because the AF-BNP was no more and we had left America. However the editorial team decided at that stage that *Heritage and Destiny* should not be linked to any one political party or organization. Instead it should be a rallying point for radical British Nationalists and their overseas (mainly in America) supporters.

This has been our stance for the last four issues and in many ways will remain so. *Heritage and Destiny* is now a major focal point for British Nationalists both inside and outside of the BNP, who have become disillusioned with both the party's leadership and change of policy on a number of key issues, but mainly on the issue of Race. However as our readership base both at home, but more so overseas, has grown over the last twelve months, it has become clear that we should not just be appealing to British Nationalists, but to ALL White Nationalists.

The battle we are involved in is for the survival of the White Race world-wide, not just in Britain. No doubt many of the new Tory/UKIP recruits in the modern BNP will disagree with us. They will tell us how much they dislike those 'nasty Germans' and 'terrible French' and the Americans, 'well they're just so rude'! They will tell us how they are against ALL immigration, black, white, brown, yellow, Race does not matter to these 'British Patriots', "it's a just a matter of numbers," they will tell you. "Its space not race", they say.

One recent recruit from the Tory Party to the BNP - Mr. Heath Clegg - recently stood for the BNP in a council by-election in Yorkshire. He told the electors of Mixenden ward, Halifax that "Britain must stop all immigration for at least 12 months", how radical! The Tory party did a deal with the BNP and did not put up a candidate against Mr. Clegg, so on paper he should have romped home in a ward where the BNP already have one elected councillor. However after the votes were counted the Liberal Democrats won the ward with a majority of over 400. The BNP/Tory candidate came a poor second. The moral of this story?

The following passage is from an article that appeared in issue 3 of *Heritage and Destiny*, back in the Winter/Spring 2000. The article was titled - Race, The Only Real Foundation for Nationalism - and was written by Stephen King. If you have that issue get it out and read the article again. To me, it makes even more sense now than when I first read it.

"In the very long run, ten thousand years or more perhaps from today, no one will know or care what we said about Northern Ireland or the European Union.

Quite possibly no one will remember us or even Britain. But if the people of that far-off day can look about them and see other white people, some with hair the hue of sunlight on ripe cornfields and some with eyes the blue of midsummer's heaven, then we will have our fitting memorial. If not, we will have failed forever, and nothing else that we did will have mattered at all. Let us not fail. Let us keep the Faith. Let us preserve the Race. Let us be radicals indeed, but let us above all else be Racialists."

If you agree with me about the previous passage now read the following one, written by long-time movement activist Eddy Morrison. It is aimed at British readers, but it is relevant to all White Nationalists, wherever you live.

"Are you willing to go One Step Further? Are you willing to move from becoming a British Nationalist to a White Nationalist? All White Nationalists in Great Britain are British Nationalists and Patriots, but not all Patriots have grasped the full meaning of White Nationalism. To be a British Nationalist you must - Love your country; Love your people; Be proud of your heritage; Be willing to fight to save Great Britain; To be a White Nationalist you must be all of the above and also: Understand that the struggle for the survival of our White Folk is a worldwide one; Understand that the New World Order Conspiracy is aimed at destroying every race and nation and what we see as a political fight in Britain is in fact part of a much greater global struggle against the forces of International Globalism and Darkness; Understand that we should never be ashamed of the heroic deeds of past White Nationalists no matter what country they come from.

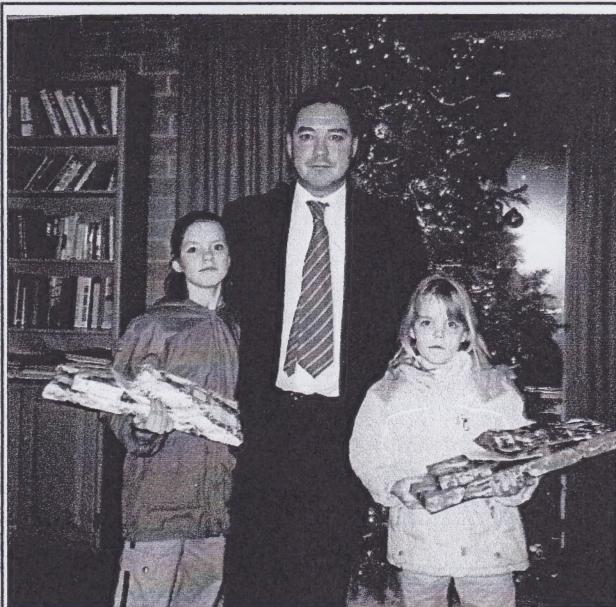
Indeed, we must draw inspiration from them - not deny them! We must be ever vigilant to the machinations of World Zionism in all its forms; We must recognise that our struggle is one of independent White Nations against a Global World Conspiracy which is now out in the open as the 'New World Order'; Are YOU willing to take that one step further? Are YOU ready to be a White Nationalist?"

So after re-reading these two passages the editorial team have, decided that the *Heritage and Destiny* slogan will change from - The Radical Voice of British Nationalism; to - The Radical Voice of White Nationalism. We have also decided to change part of the magazine logo. Our mounted Knight will now carry a Celtic cross flag (which represents White Nationalism), replacing the Union Jack (which represented British Nationalism).

We understand that not every reader will agree with these changes, but as they say in the movie business; "you can't please all of the people, all of the time." However we hope that most of you are with us on this and if you are (or even if you're not!) please write in and let us know and we shall publish a selection of letters on this subject in our next issue.

As well as letters, remember we also need press cuttings, photos, artwork and most importantly your quality articles and reviews (book, movie and CD reviews are most welcome). Of course we also still need your regular donations - however large or small, every Dollar, Pound or even Euro counts. Please try and send in whatever you can afford.

And finally as this is our last issue before the festive season, can I, on behalf of all the *Heritage and Destiny* team wish our readers and their families a Merry Christmas and a prosperous New Year.



The Editor wishes all *Heritage and Destiny* readers and their families a Merry Christmas and a Prosperous New Year

Immigrants have taken their jobs etc etc. The usual Labour/Tory/Lib Dem line. Or that the pain is simply something we have to put up with because multiracialism is inevitable and unavoidable and we can't do anything about it now. The new BNP line?

But Mr Izzard simply pretends the pain never happened at all. He presents a history of Immigration in which talented newcomers poured endless benefits over grateful natives, with no downside at all. To take just one example, he mentions the influx of West Indians into Britain in the 1950's. And he mentions – as a praiseworthy example of American cultural influence – the rise of the Teddy Boys in the same decade. (*Editors note: Teddy Boys were very similar to the Rockabillies in the States*) But he carefully avoids any mention of the fact that these two groups met in West London in 1958, in a well-known encounter – the Notting Hill Race Riots. Which, like all race riots, never happened in Eddie's happy mongrel nation. All gain no pain. Perhaps, in view of his profession, we are meant to laugh.

But it does beg the question – if Eddie's rosy picture is true, and immigration has been such an unqualified benefit, why do we need him to tell us about it? If his programmes were true, they would be unnecessary. Simply three hours of stating the obvious. Which, clearly, they aren't. What they are is another insult to the viewer's intelligence. We are supposed to accept an obvious farrago of nonsense, what even committed multiracists would admit is a totally distorted, one sided picture unrecognisable to any student of modern English history, simply because it is served up by someone who is well known. Well known, to remove the urine totally, as a comedian!

Mind you the indigenous viewer gets more than his intelligence insulted. According to Eddie, we as a people are lazy, stupid, dirty and backward. Needing wave after wave of Immigrants to civilize us. From Romans to teach us how to cook to Pakistanis to teach us how to work hard and run corner shops! We don't seem to have invented anything ourselves, and how we conquered the greatest Empire in world history is a total mystery. But it was worth it – without the Empire we wouldn't have learned to wash our hair or eat curry! If Eddie had unleashed this ethnically insulting diatribe at anyone else he would now be in the dock under the Race Relations laws. But we natives clearly have no rights and are fair game to be ridiculed on our own TV.

Though in fact we aren't the only victims of the sort of crude ethnic stereotyping multiracists usually loudly deplore. The Irish dig holes and lay bricks. Blacks are musical and have natural rhythm. Pakistanis run corner shops. Indians cook curries. Jews make money, own chain-stores and control the media. And so on. All apparently excused as grist to the propaganda mill.

But Eddie's outpouring isn't all bad. The history, as opposed to the politics, is quite entertaining. It even manages to be true occasionally. He tells the tale, sometimes even rather well, which every Englishman should know, of the invasions of our land by Romans, Saxons, Vikings and Normans. Albeit without stressing the fact that most of our national heroes, from Boudicca, King Arthur, King Alfred and Hereward the Wake through to Sir Francis Drake,



Eddie Izzard claims in the programme that the English are a "mongrel nation", but fails to point out that almost all pre-1948 immigration was white

Admiral Nelson and the Duke of Wellington owed their national herodom to fighting, with increasing success, waves of actual and would be immigrants. Nor, more importantly, hinting at one enormous and obvious fact. Until the past century or so, all these Immigrants were our fellow Europeans, in fact except for some of the Romans our fellow North-West Europeans, ethnically almost indistinguishable from the people they found here. Which cannot be said for the West Indian and African Negroes or the Indian and Pakistani Asians who have been arriving more recently.

Even if some of them arrived a little less recently than most of us think. Eddie Izzard is right to say that some Black Africans started arriving here as long as 400 years ago. Mostly as slaves or, at most, servants. He argues from that that they must have interbred with the natives, although even he admits he has no evidence that they did. What he doesn't mention was that the big race problem that did arrive after the Second World War wasn't non-Whites, it was liberal multiracialism. Before which the natural ethnic immune system operated in a healthy manner. No decent white woman would have anything to do with a Negro or a Chinaman, and such mixed-breeds as did occur – usually begotten by White men on Black slaves and whores – were simply classed as more Blacks or Asians. To be periodically rounded up and thrown out of the country, as happened a number of times between Queen Elizabeth I's edict of 1596 expelling "blackamoors" from England to the West Indians marched to the docks by troops at bayonet point after the Liverpool and Cardiff race riots in 1919.

Just how much the past was a different country can be seen from the fact that in the 1940s the wife of a retired Army Major thought nothing –

and nor did anyone else – of refusing to share a hotel with "Negroes", with the full backing of her husband the Major. The retired Major in question was Clement Attlee, and he was Labour Prime Minister at the time! Can't see our own Cherie doing that these days, somehow! Or go to the National Newspaper Library in Colindale, NW London, and read the national papers from the 1950s reporting the activities of the first post-war Black Immigrants. Under today's Thought Control "hate crime" laws, the whole of Fleet Street would have ended up behind bars for the way they reported racial matters. Eddie, or his scriptwriters, of course hopes we'll just imagine everyone was always as Politically Correct as we are supposed to be now, and so the mere presence of non-Whites automatically implies an epidemic of interbreeding and mongrelisation with the locals. What actually happened was simply that a few seaports developed small dockside ghettos populated by non-Whites and mixed-breeds (regarded as "beyond the pale" in more ways than one!). A few small mongrel neighbourhoods rather than one mongrel nation.

To make us look more of a "mongrel nation", Mr Izzard doesn't just ignore how little different from us the pre-20th Century Immigrants who did interbreed significantly with the natives were. He also deals with only one part of the British Isles. His "mongrel nation" isn't the British but the English. That's clever – it means he can hold up the admixture of Welsh, Scots, Ulster and Irish blood in many English people as further evidence of "mongrelisation". Just as a 1960's propaganda poster cited Welsh, Australians and



A typical post-1948 immigrant in the 'mongrel nation': West Midlands bus drivers now have specially designed caps for Rastafarians

New Zealanders – the latter peoples then almost totally of British descent - as examples of how the British "have always been a good rich mixture"!

Finally, to make us a mongrel nation, made up entirely of Immigrants, Mr Izzard, or those who wrote his script, pull the most audacious propaganda stunt of all – they simply write the original natives of our country out of the story altogether! The original natives from whom, as modern genetic research shows, all native modern Britons are mostly descended. The people who have lived in these islands for thousands and thousands of years. Some of whom walked here, because they came here before Great Britain was an island. These people apparently never existed!!

Instead, according to Eddie, "The first people to really settle in England were the Celts. They arrived about 2500BC. "In fact, the first people to really settle here weren't Celts. And they arrived about 10,000 years before 2500BC. If Eddie cares to go, for example, to Cresswell Crags in Derbyshire he can see the remains they left behind, way back in the last Ice Age. As modern DNA and RNA research shows, these people were our ancestors. Their strain has been added to over the millennia by some other Northern European additions, but they are our rootstock. To the extent that, for example, when the remains were found in Cheddar Gorge of a hunter who died there over 9000 years ago, around 7150 BC, Oxford University scientists were able to show that he was the direct ancestor of the typical local modern resident they tested, Cheddar schoolteacher Adrian Targett.

Of course, according to Eddie Izzard, Mr Targett's ancient ancestor never existed, as England was empty until 5000 years afterwards. If we are to believe Eddie, the empty land of England just sort of sprouted ancient monuments like Stonehenge (much of which dates to 3100 BC) and lots of dolmens, stone circles and passage graves. All of which must have just sprung up untouched by human hand like magic mushrooms, since they can all be proved by radiocarbon dating and similar scientific techniques to date from before, sometimes thousands of years before, "the first people really settled in England".

But obviously Eddie, or his scriptwriters, don't expect anyone to notice this amazing load of codswallop, of doctored history and crassly biased politics. Not surprising if they think the English are the nation not just of mongrels but of morons they depict! Sadly for him, and them, as the votes for racial nationalist candidates rise across the country fewer and fewer of us are likely to be taken in by this sort of twaddle, especially if nationalists arm themselves with the facts about who we are and what we achieved, ourselves alone, without needing Immigrants to do it for us. Plus the other side of the argument – what Immigration has done to us rather than for us! If this is the best the other side can do, we shall have little difficulty answering it.

But there is no room for complacency. *Mongrel Nation* was only the first rather feeble shot in the barrage of multiracist pro-

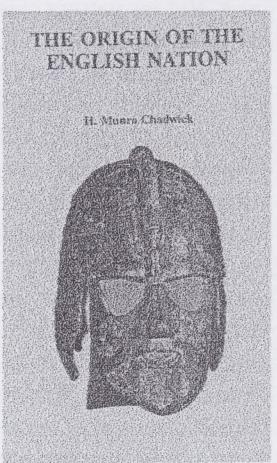
Immigration propaganda which our masters are likely to use their media and its celebrity creatures to unleash on us. There will be much more, and probably better argued. We must be ready to stand and return fire. For, at last, the debate they hoped would never happen, the debate about the makeup and identity of our Nation, has begun. The English people have at last forced them, by the first rumblings of our awakening, to answer to them, to justify the greatest crime and treason ever committed against our nation and our people. They will find they cannot do so. We are not a mongrel nation, and if we have the will we shall never be one.

David Richards, Exeter, Devon



Former BNP candidate for Barrow-in-Furness, Charlie Bickerstaffe, proudly shows off a picture of his two mixed-race grandchildren, Troy and Tanasha. Eddie Izzard would be proud of them!

*Editors Note: We strongly recommend that readers who are interested in the real history of England and the English people, buy a copy of H. Munro Chadwick's book – *The Origin of the English Nation* – we have a few copies for sale at £10.00/ \$15.00 each (UK postage free, Overseas readers please add \$5.00). Cheques or Money Orders should be made payable to Heritage and Destiny and sent to: P.O. Box 331, Blackburn, BB1 2WU, Great Britain.*



John Tyndall expelled - Steve Smith sacked - Councillor Evans quits - BNP move into crisis mode

Many *Heritage and Destiny* readers will already know that John Tyndall, founder of the British National Party and its chairman until 1999, was expelled from the BNP in August this year. Mr Tyndall is set to take legal action against the party leadership, claiming that his supposed disciplinary offences were merely a pretext for an expulsion that was really motivated by the political spite of current chairman Nick Griffin and his right-hand man Tony Lecomber.

Meanwhile the Tyndall case has focused British nationalists' attention on the festering crisis of identity within the BNP. Two questions stand out. Has the Griffin faction committed itself to a political strategy which fundamentally contradicts the racial nationalist philosophy shared by most party members? And can Mr Griffin and Mr Lecomber be trusted to lead the BNP, especially at a time when external political circumstances present a once in a lifetime opportunity?

Various charges were brought against Mr Tyndall at a disciplinary tribunal, but all were dropped except the charge that he had "slandered" the BNP. This charge apparently related to criticisms of the current leadership in private emails and letters, and in articles in Mr Tyndall's monthly magazine *Spearhead*.

BNP members might be perturbed by the implication that trenchant criticism of the party leader amounts to "slander" or subversion of the party itself. It should be noted that the Ulster Unionist Party leader David Trimble was recently defeated in the courts when he attempted a similarly flexible interpretation of party discipline to try to silence internal debate and expel dissenting MPs.

Activists in some of the BNP's most successful branches, on the front line against the threat of multiracial chaos in Burnley, Clitheroe and Halifax, have pointed out that Tyndall speeches at well-attended meetings in their areas, far from spreading demoralisation, have rallied the troops and helped raise much needed funds.

By contrast the Griffin leadership's disciplinary clampdown has undermined morale on the front line. Before moving against the former party chairman himself, several Tyndallites were reprimanded or even forced out of the party.

Former national organiser Richard Edmonds was given a final warning by Mr Griffin more than a year ago. His crime was to attend a birthday party (!) for the widely respected Dutch nationalist Florrie Rost van Tonnigen. Ian Dell, former chief steward, received a similar warning for the heinous offence of selling copies of *Spearhead* (although it should be noted that no such action was taken against Chris Jackson for the same offence).

Elsewhere BNP activists in London, Birmingham, South Wales and Manchester have been proscribed on a variety of pretexts.

Some of Mr Griffin's opponents see these moves as part of a long-term plan to transform the whole basis of the party. Strong corroboration for this view comes from some of Mr Griffin's own

public comments, such as this reply to the Jewish journalist and former Communist Party activist David Aaronovitch, published in the *Independent* newspaper in May 2002:

"It would be far better for the BNP to allow non-Brits as members. But politics is a matter of the possible. We've had decades of Hollywood Nazism of the most ill-concealed sort. It's not easy to turn the tanker around."

Four months later in another interview, this time for the *Observer* newspaper, Mr Griffin made this strange observation: "One per cent of our genes are from Africa. We've already assimilated a proportion and it hasn't had the terrible effects that the purist race freaks talk about." Steve Johnson in the current issue of the BNP magazine *Identity* contradicts the leader, pointing out that until the last few decades there was virtually no non-white population in most of Britain: "until living memory most English people outside a few seaports never even saw, let alone interbred with, a Black or Asian person, so they are genetically 100% White."

One fears for Mr Johnson, since BNP dissenters are never tolerated for long!

Others argue that the problem is not so much ideological as personal, maintaining that Messrs Griffin and Lecomber are basically untrustworthy and have no philosophical commitment - racial nationalist or otherwise - beyond maintaining and extending their own power.

They point to the pattern of disillusionment with Mr Griffin which extends way beyond the ranks of

acknowledged Tyndallites. In fact many of Mr Griffin's closest allies over the years are now his bitterest critics.

The clearest examples of this can be seen by examining Mr Griffin's campaign leaflets from the 1999 leadership election, and comparing the promise with the reality. The main leaflet was keen to stress the breadth of pro-Griffin sentiment among prominent party activists.

In pride of place the first Griffin supporter quoted was Derek Beackson, the first BNP councillor elected in East London in September 1993. Derek was concerned that the party in his area had not continued to progress during the 1990s. The irony is that under Nick Griffin the East London BNP region has virtually collapsed. So it is no surprise that Derek Beackson, having nominated Mr Griffin in 1999, is no longer a Griffin supporter.

Next in line to second Mr Griffin's nomination was none other than Mr Mark Cotterill, editor of *Heritage and Destiny* and then chairman of the American Friends of the BNP. Mark believed that Mr Griffin had the "organisational and managerial skills" to take over a party that under John Tyndall had become "the only one capable of mounting any sort of serious opposition to the liberal establishment."

On returning to the UK in 2002, Mark obtained first hand experience of Mr Griffin's "managerial skills" and was shocked to



BNP founder John Tyndall
- expelled despite Nick Griffin's campaign promises

Why We're Electing Nick Griffin



The British National Party has progressed enormously over the last few years and the man most responsible for this is Nick Griffin. He hasn't looked to the past to make progress, he has looked to the future. Nick Griffin has both encouraged and supported the party at all levels to enter mainstream politics without compromising BNP policy, achieving exceptional results.

In order for this trend to continue, I am supporting

Most people within our party would agree that the modernisation programme put forward in the last few years has given us sustained growth and more credibility. The tired old ideas of 'march and grow' and silly conspiracy stories (state or otherwise) have been replaced by a sensible strategy built around modern community politics.

As the millennium approaches, I feel our party needs a refreshing change of leadership and infrastructure.



STEVE EDWARDS

Sharron and Steve Edwards, former Nick Griffin supporters, quoted here in his 1999 campaign leaflet, soon changed their mind and denounced financial irregularities

discover that the party was trimming ever closer to the values of that "liberal establishment". Readers will be aware that like Derek Beckon he is no longer a Griffin supporter.

Mr Griffin's third supporter was Scott McLean, BNP regional organiser for Scotland, who eventually became vice-chairman of the party under the new Griffin regime. Scott credited Mr Griffin with turning the BNP into "a dynamic movement with a promising future". Yet four years on the party in Scotland seems to be in reverse gear. Several of Scott's closest friends - including two branch organisers - and most prominent activists north of the border have resigned in despair.

Just about the first Griffin supporter to see the error of his ways was Terry Cavill, South Wales organiser, who was also prominently featured in Mr Griffin's campaign leaflet but rapidly defected to the Tyndall camp and was ostracised by the new leadership team.

The next Griffin supporter in the leaflet was Norwich organiser Bill Fitt who acknowledged that "Nick has made mistakes in the past" but believed that his "innovative spirit and man-management skills" would help take the party forward. Sadly "man-management" has proved just about the least of Nick's talents. In North West England he persistently sided with the unpopular Blackburn Councillor/Organiser Robin Evans until Evans was forced to resign in an avalanche of scandal involving the disappearance of Blackburn branch funds!

But Mr Griffin's most extraordinary managerial failure involved Mike Newland, then the BNP press officer, heavily featured in the 1999 campaign literature. Soon after Mr Griffin's victory he appointed Mr Newland as party treasurer, having made a series of promises to introduce greater transparency into the party's accounting procedures.

Closely allied with Mr Newland were Steve and Sharron Edwards, who had recently joined the BNP from the National Democrats. The support of this group was widely advertised by the Griffin faction as one of their trump cards: "recruitment of talented new members, especially those from the West Midlands National Democrats and the re-activation of previous members like the party's Press Officer, Mike Newland".

Yet within months Mr Newland was complaining loudly to party insiders (including the present author) about serious financial irregularities perpetrated by the Griffin regime.

In his second 1999 campaign leaflet, Nick Griffin had made specific pledges relating to party finances: "More accountability is essential, both so that we can involve more people in building the party a firm financial base, and so that potential donors and fundraisers can be certain that their money is being used as it should be. The reforms I have proposed for the party's national finances will ensure that this is the case." Yet less than a year after his

accession to the leadership, Mr Griffin was denounced for gross financial irregularities. His chief critics were the Vice-Chairman (Sharron Edwards) and Treasurer (Mike Newland) whom he had himself appointed.

For legal reasons it is not possible to give a full report of these concerns, but they centred on a number of payments to leading figures in the party and on decisions taken by Mr Griffin and Mr Lecomber, including an ill-advised venture into the secondhand car business.

By the autumn of 2000 Mr Newland and Mr and Mrs Edwards had been forced out of the BNP. They did not drop out of politics though and shortly afterwards they joined up with a group of Conservatives, linked to Derrick Turners magazine *Right Now!* and formed the Freedom Party. Mrs Edwards is now an elected councillor for the Freedom Party in Wombourne in the West Midlands.

This was neither the first nor the last financial scandal to afflict the Griffin leadership. Most recently the former Bournemouth branch organiser Peter Shaw won a county court judgment against the BNP in a case involving party funds. The repeated lies of current party treasurer John Brayshaw were exposed in court.

Mr Shaw's earlier treatment had been the latest example of the policy of purging all Nick Griffin's serious opponents.

The campaign promise back in 1999 had been so very different: "Anyone who dares challenge Mr Tyndall's presumption that he is 'leader for life' is automatically labelled a 'troublemaker'.

"Nick Griffin, in happy contrast, not only leads the team which will take us forward. He has promised that there will be not one single expulsion over anything said or done during the campaign. And he has pledged to treat everyone in the party on grounds of merit. No cronyism, no favouritism, no grudges." The reality in 2003 is a party bedevilled by cronyism, favouritism and grudges.

Surveying the ragged remnants of Mr Griffin's happy team of 1999, one is reminded of a recently published book about Stalin's Russia entitled *The Commissar Vanishes*. This compares original photos of Bolshevik leaders in the 1917 revolution with later reproductions. One after another, the old Bolshevik comrades are removed from the photos - some airbrushed, others crudely scratched out. Newland, the Edwardses, Cotterill, Beckon, Cavill and so many others - all vanished!

Nationalists superficially attracted by the surface appearance of the Griffin-era BNP should ask themselves just what sort of party leader manages to alienate his closest supporters so quickly? Those who have known Mr Griffin best tend (after a short time) to become those who respect him least.

Others may argue that none of this matters if Mr Griffin is taking us in the right political direction. They may point to the distinction often stressed by British



Ex-BNP Treasurer Mike Newland was also forced out by Mr Griffin



Blackburn councillor
Robin Evans (seen here with his former lover Julie Russell) was backed by Griffin until the 11th hour, then he resigned from the BNP; now faces financial allegations

policemen when discussing corruption within the force: that between being 'bent for the job' and 'bent for yourself'. The latter means straightforward personal greed; the former refers to bending or breaking the rules in the overall interest of fighting crime. If the end result is a party with a sound racial nationalist strategy, could Mr Griffin be excused as being only 'bent for the job'?

His supporters have consistently argued that Mr Griffin presents a much better image for the BNP than his predecessor. Back in 1999 Griffin supporter Bruce Cowd denounced a forty-year old photo of a young John Tyndall in a "neo-nazi uniform" (actually an armband with a sunwheel cross on it). Mr Cowd fulminated:

"If similar compromising photographs of Hague or Blair existed in the public domain, taken early in their political careers, does anyone think they would have risen to the top of their respective political parties?" This ignored the inconvenient fact that both the Spanish Prime Minister and the Italian Deputy Prime Minister have explicitly fascist political pedigrees.

More relevantly, Mr Cowd also ignored the truth about Nick Griffin's own record as a particularly cranky extremist who was photographed in Libya, while trying (unsuccessfully) to solicit funds from the mad dictator and supporter of IRA terrorism Colonel Gadaffi. Indeed Mr Griffin was even photographed standing in front of a large poster of Gadaffi.

The 'spin' currently attempted by the BNP leadership portrays Nick Griffin on one side in the modernising camp, and John Tyndall on the other backed only by incorrigible and unrealistic extremists. Mr Griffin's true political journey has seen him weave a bizarre pattern of contradictory statements with one common thread - his own advancement. This explains the BNP's most recent strategic errors.

Having secured a precarious toehold on power in just one local government area - Burnley - Nick Griffin sought to claim credit for results there while actively undermining the local leadership of the branch organiser Steve Smith and his deputy Simon Bennett.

Smith had worked tirelessly building up Burnley branch over the previous five years. Indeed he had invested several thousand pounds of his own money to win the branch electoral success, which they achieved for a short while in the form of eight elected councillors.

However Smith was very independent and not a Griffinite. He invited John Tyndall not once, but twice to address his branch and this was just too much for Griffin and Lecomber. First they replaced him as branch organiser with a 'branch advisory council' and later on replaced him altogether! This was the last straw for Smith who resigned, telling the *Lancashire Evening Telegraph*: "We have made a lot of sacrifices and we have had no help when we needed it the most. If the leadership had been more forthcoming with support, bearing in mind the success we have generated for the party in Burnley, there might have been a chance of me staying on and seeing this thing through. I was finding it very, very hard to work with Nick Griffin".

Smith's deputy organiser and regional press officer Simon Bennett resigned shortly after the Hapton by-election, which the BNP had expected to win but lost by 11 votes. Bennett had asked for the party to pay some of his expenses, not a great deal one would think, considering the party was now paying 33 others. However this request was turned down by comrade Brayshaw, so Bennett quit to spend more time with his new family.

The result has been bitter division, and the recent loss of a safe BNP seat in the Lanehead by-election, caused by the resignation of BNP councillor Luke Smith (Steve Smith's nephew). The BNP went from first to third, seeing their vote halved from 35% to just 17%.

The Burnley branch advisory council is now being run by onetime Tyndall supporter Chris Jackson. Jackson can't seem to make up his mind which side he is on. One minute he's supporting Griffin, the next Tyndall. One minute he's in the BNP, the next he's resigning. However his mind may be made up for him, if what we are hearing is true - he is about to be fired as the scapegoat for the party's loss of two Burnley council seats in two months!

In June 2004 changes to the structure of local government will give the BNP a one-off chance to make a Burnley-style breakthrough in several areas across the North of England. Yet instead of prioritising these campaigns, Mr Griffin proposes to risk around £200,000 in an almost certainly fruitless effort to win seats in the European Parliament. BNP publications have spoken of winning six Euro seats. The realistic possibility is an outside chance of winning just one seat, which would of course be filled by Mr Griffin himself.

Very nice for the Griffin family. But a much smaller investment targeted in a few local government areas would almost certainly lead to several significant BNP power bases.

Next year's campaigns will be run by Martin Wingfield, formerly an opponent of Nick Griffin in a rival National Front faction. Whatever

else one may say about Mr Wingfield, he has been more open and consistent in his beliefs than some others. From the mid-1980s, first in the National Front Flag Group, then in the National Democrats, he pursued a policy of 'populism', shying away from ideological positions that some potential voters might find 'extreme'.

This populist or 'reactionary' policy had no greater critic than Nick Griffin. In the splits of the late 1980s Mr Griffin denounced Mr Wingfield as part of a "state/reactive plot to destroy the National Front". An entire pamphlet by Mr Griffin on this subject can now be read on the internet at www.attemptedmurder.com

(It should be noted that both the Griffin-led faction and the Wingfield-led faction were unmitigated disasters and rapidly collapsed.)

The modern BNP now has an unlikely alliance at the helm: Mr Griffin (the ex-radical), Mr Wingfield (the ex-reactionary), Mr Brayshaw (ex-the hairdresser), Rajinder Singh (ex-Gurkha) and Mr Lecomber (the ex-bomber).

Some fear that the party's current troubles show these leaders are determined to repeat their earlier errors. We may be getting the worst of both worlds - Griffin's paranoid factional hysteria and Wingfield's jettisoning of racial nationalist principles.

As Rudyard Kipling wrote: "The dog returns to his vomit, the sow returns to her mire; And the burnt fool's bandaged finger goes wabbling back to the fire."

The tragedy is that this time Nick Griffin may not just burn his own fingers but consign to the flames our best ever opportunity for racial nationalist progress.

Peter Rushmore, Manchester, England



CD Review: *Wayfaring Stranger* – Andreas Scholl

Produced by Decca Recordings, Album number - 289 468 499, 2001, nineteen tracks. Available for \$17.95 from www.deccaclassics.com

Years ago, I walked into a record store and was stopped dead in my tracks by an extraordinary voice: impossibly high and reedy, like a human oboe, but unmistakably male - glutted with melancholy, like it was mourning the death of all nature, yet soaring sublimely above all tragedy like a soul sloughing off the cocoon of the body. "Was this a *castrato*?" I thought. "Do they still do *that*?"

No, they don't. The singer was Alfred Deller, and all of his equipment was intact. Deller was simply a countertenor, a man with a very high voice. After World War II, Deller braved all taunts about his masculinity (getting rid of his ascots would have helped), and reclaimed a vast repertoire written for *castrati*, countertenors, and other men with high voices. For many years, this repertoire had been sung by female mezzo-sopranos, but Deller's many recordings demonstrated that there is no substitute for the countertenor voice.

The countertenor has a quality of *sublimity* that a mezzo-soprano lacks. It is natural for women to have high voices, but it is not natural for men to do so. Therefore, the countertenor gives the impression of struggling to rise above nature and the body, transcending them toward the spiritual or the ideal. This is why, in the eighteenth century such composers as Handel and Glück wrote the heroic roles in many an opera for *castrati*. Granted, it seems bizarre for a man with no testicles to sing the role of Julius Caesar, but the essence of heroism is to subordinate - and, if necessary, to sacrifice - one's physical existence to the pursuit of an ideal, and this sublime transcendence is communicated by the very timbre of the countertenor. For the same reason, the countertenor, like the boy soprano, is uniquely suited for sacred music. Traditionally, the countertenor indicates the presence of the Holy Spirit, the medium between the natural and the divine orders of reality. According to Plato, love too is a "daimonic" medium between the natural and divine orders of reality, thus it is also logical that a great deal of romantic music from the seventeenth and eighteenth centuries to the present day naturally lends itself to the countertenor voice. The same logic is at work, in a much debased form, in the falsetto squeaking and wailing of contemporary Negro love songs.

Alfred Deller died in 1979, and for more than 15 years, admirers of countertenors had to settle for a number of inferior, wobbly voices. Today, however, we are blessed with a stream of recordings from two of the best countertenors of all time: Andreas Scholl and David Daniels. Of the two, Scholl has been the most prolific and, when compared side by side with Daniels in performances of the same works, he is usually my favorite.

Scholl's latest release, *Wayfaring Stranger*, is one of my favorites, and is the best introduction to his voice for those who are not (yet) fans of the countertenor voice - or of classical music, for that matter. *Wayfaring Stranger* is a collection of folk songs from England, Scotland, Ireland, and the United States. There is

a pleasing alteration of haunting ballads about love and religion and catchy, up-tempo songs about pirates, gypsies, etc.

In the first category, my favorites are "I Am a Poor Wayfaring Stranger," an Appalachian hymn-ballad about this vale of tears; "My Love is Like a Red, Red Rose," with lyrics by Robert Burns wedded to a Scottish folksong "Major Graham's Red Red Rose"; "Wild Mountain Thyme," another Scottish ballad, this one from the 18th century; "She Moved Through the Fair," one of Ireland's most haunting ballads of love and death; "Barbara Allen," which dates from the 17th century and is one of the most famous of English folksongs; and "Black is the Color [of My True Love's Hair]" from the early 20th century (and by the way, "Her face is something wondrous fair"). Every one of these songs is guaranteed to bring a tear to the most jaundiced eye.

In the second category, my favorites are "Henry Martin," about a Scottish lad who becomes a pirate, and "The Wraggle Taggle Gypsies, O!", which shows that even in the 18th century, some proper white women had a perverse desire to run off with swarthy types. Listening to these songs makes me long for a collection of Sea Shanties by Scholl.

Scholl is German, but like most Germans of his generation, his command of English is superior to that of many native speakers, particularly in the U.S. Craig Leon's arrangements are breathtakingly beautiful, romantic yet understated, with a pastoral quality that is often simply ecstatic. *Heritage and Destiny* readers should check out Scholl's English language web site

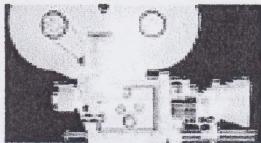
at - http://home.t-online.de/home/Scholl_Andreas/index/index.htm

Those who buy this CD will surely want to explore more recordings by Scholl, and by countertenors in general. For those who want more English songs, I highly recommend Scholl's *English Folksongs and Lute Songs* (Harmonia Mundi, 901603) with works by John Dowland and Thomas Campion as well as stunning folksongs. The shattering "King Henry" alone is worth the price of the whole CD. Alfred Deller recorded a vast amount of English music, and his best collections are *O Ravishing Delight* (Harmonia Mundi, 90215), with works by Dowland, Campion, Purcell and others, and his last and greatest recording, *Music for a While*, songs of Henry Purcell (Harmonia Mundi 94249). (As a general rule, Deller's recordings on Harmonia Mundi have by far the best sound quality.)

As for heroic *castrato* arias: Scholl's *Heroes* (Decca 289 466 196) is a magnificent collection of arias by Handel, Hasse, Glück, and Mozart. But one should also check out David Daniels's superb collections of this repertoire, Handel, *Operatic Arias and Sento Amor*, with works by Handel, Glück, and Mozart (both on Virgin Classics). In many instances, Daniels' performances outstrip Scholl's. One word of warning to *Heritage and Destiny* readers: Don't be surprised if you start singing falsetto in the shower.

Reviewed by Katrinea Laddyworth, Philadelphia, Pennsylvania





Movie Review: *Underworld*

Released by Screen Gems, September 2003, Running time 121 minutes. Rated R/15.

Not having much to do one evening last month and knowing that Mrs. Cotterill had a fascination with Vampires, I suggested we get the bus to downtown Blackburn and see *Underworld* at the local movie theater. "Hey, it's *Blade* with a babe," I thought. Since then, I've also heard it called a horror version of *The Matrix* and learned that it was originally pitched as *Romeo and Juliet* with Vampires and Werewolves. If ever there was an example of why the Hollywood pitch process (most notably mocked in *The Player*) is flawed, *Underworld* is it.

Kate Beckinsale plays Selene, a "Death Dealer" in the Vampire army. Her job is to hunt down and kill all the Lycans (Werewolves, for those who like me didn't recognize the term). However, she soon discovers that the Werewolves, sorry Lycans are trying to get their paws on a human named Michael Corvin (Scott Speedman). Beckinsale goes against the leaders of the Vampire coven to capture Corvin herself and find out his secret.

Now, I like a good horror movie as much as the next guy. But I'm sick of the wishy-washy, politically correct Anne Rice era vampires – the ones that just mope around all day in dark clothes, drinking blood from crystal goblets. Bring back Count Dracula all is forgiven!

There's too much pretension in this film. Lots of intense stares into the camera. Lots of uncomfortably hip clothes. Lots of pompous names for themselves like Lycans and Death Dealers. This movie takes itself way too seriously. Even the scenes that appear as comic relief are presented so seriously that it is hard to believe the filmmakers thought it would be humorous.

Now, I'm a big fan of taking yourself seriously, as those of you who know me will tell you. The world doesn't need any more "Toxic Avengers" which are jokes from frame one. However, the brooding, serious feel of *Underworld* is just too much. It's as if its director Len Wiseman (now fancy someone with that name being in the movie business!) thought he was making super cool high art instead of an action movie.

Even the movies web site (www.entertheunderworld.com) takes itself too seriously. Check out this online character description: "Selene is a strikingly beautiful, steely-eyed vampire warrior." Steely-eyed? Give me a break! The folks from "Mystery-Science Theater 3000" could have a field day with this movie. It reminds me of a lot of some comic books I use to read as a teenager. Really cool artwork, but stories that just plain suck.

The biggest question I had is why do the Vampires and Lycans (see I know the correct name now!) even bother with the Underworld? What's the great appeal of living in the sewers? One of the most refreshing scenes in *Blade* was when Deacon Frost asks the Vampire council why they hide from the humans instead of ruling them. If only there was that voice of reason in *Underworld*!

And what about daylight? Why didn't the Lycans attack the Vampires during the day? The film takes place over the course of

almost a week, but we never see the sun. Wouldn't the Lycans start going after the Vampires at high noon, armed to the teeth with wooden stakes and garlic?

Underworld tries so, so hard to be *The Matrix* with slow motion gun battles and long black leather coats. But there's no heart behind the action. *The Matrix* was clearly a labour of love from two comic book fans. *Underworld* looks too much like a bad copy, like how *Daredevil* just didn't cut it with the comic book action the way that *X-Men* did.

While the plot was vacuous, the characters were two-dimensional and the drama was nonexistent. I'm sure the drama behind the production was much juicier. Beckinsale came into the project as a co-star with Michael Sheen, her long-time boyfriend and father of her child. Now she has left Sheen and is engaged to *Underworld*'s director and fellow member of the tribe Len Wiseman. Is Ms. Beckinsale trying to become the next Helena Bonham Carter?

Wiseman shoots Beckinsale like a guy trying to make his girlfriend look good (even though they weren't "official" during filming). There are an awful lot of cool poses happening. The problem is that Beckinsale just doesn't have what it takes to be that leading lady, evidenced by her career not taking off after starring in *Pearl Harbor*, *Serendipity* or *Much Ado About Nothing*. It reminds me of Dina Meyer, who has had many shots at the big blockbuster with *Starship Troopers* and *Dragonheart*, but is now slumming it with films like *Bats* and *D-Tox*. Yes Beckinsale is pretty, even a babe, but that's as far as it goes.

Wiseman comes from a visual background – first in the art department, then at the helm of music videos – and it shows. But I don't mean this in a good way. Wiseman has the same disregard for story and overkill on visuals that we've seen in vacuous directors like McG and Dominic

Sena. Too bad not everyone can be like David Fincher.

Everything about *Underworld* is overdone. The set design, which is cool for the first five or ten minutes, ends up looking like a bad haunted house by the end of the movie. The soundtrack is filled with unnecessary rumbles and crashes, apparently to add mood. The cinematography relies too much on this annoying blue-tinted monochromatic imagery. And there's way too many actors posing and trying to look cool. It makes you wonder if they approach mundane tasks with the same intense attitude. Can you imagine Lucian at the drive thru at McDonald's? (Yes we even have one in Blackburn now!) "I'd like a Big Mac extra value meal, super sized with a Coke..." Cue intense stare...

Mrs. Cotterill enjoyed the movie though, which at the end of the evening is all that really counts! Me, I'm waiting for *Ned Kelly* to reach Blackburn's movie theater (a former church by the way), I will hopefully enjoy watching the Brits shooting the Ozies, more than I did the Vampires shooting (with liquid silver bullets!) the Werewolves – sorry Lycans, there I go again!

Reviewed by Mark Cotterill, Blackburn, Lancashire



Right to Reply I - An NF'er gives his view!

After reading Andrew Eagle's (alias Trevor Agnew?) comments in the Summer issue of *Heritage and Destiny* and the reply from Peter Rushmore. I have to say Mr. Rushmore's analysis has much more credibility. I spoke to Kevin Scott (the BNP's NE Organiser) in February and told him of the three wards the NF were contesting and at that time the BNP had no candidate for Washington East. Likewise Terry Blackham (the NF's National Activity Organiser) had dialogue with the Oldham BNP organiser, Mick Treacy to make sure that the two parties did not contest the same wards.

All to no avail as we ended up with three wards in northern England where Nationalist candidates went against each other, which is madness when you consider together we only contested around 250 wards nationwide with no Nationalist candidates in the other 20,000. And the icing on the cake was that the BNP leafleted one of our wards within three days of us announcing we were standing there, with the hope of finding a candidate themselves there. This was a deliberate attempt by the BNP to demoralize the opposition as they also fielded a candidate against the Freedom Party in Tipton in the West Midlands, in a ward where the BNP had been comprehensively beaten in the 2002 local elections and were beaten badly again this year.

The NF were all for dialogue, which most readers/Nationalists will hopefully agree is the way forward at this point in time and it would be most unwise to have all our eggs in one basket as the BNP would most dearly like. This is vote splitting Mr. Eagle/Agnew, regardless of which way or however you bleat on about it.

Take the Newcastle Walker ward by-election. Had the NF fielded a candidate, we would have polled fifty votes (so splitting the total Nationalist vote) and your party would not have come second, beating the Lib-Dems by twelve or so votes, at worst your party may have finished 4th or 5th.

If you were so sure the BNP could have doubled the NF vote in the North Tyneside Mayoral election, there was no gamble of funds, as you would have easily retained your deposit. So your only excuse can be you had no candidate and no organisation in North Tyneside?



BNP North East regional Organiser Kevin Scott reneged on the electoral pact he made with the NF

This is odd as you also claim the BNP is strong and well organized all over the North East! Come on Mr. Eagle/Agnew you can't have it both ways! The future of Nationalism in Britain is in good honest dialogue between the parties and the party leaders listening to their members, while breaking new ground in new areas or we will all fail.

And as for the "Proxy vote" (you could stick your proxy party under the present leadership up your posterior!) - well if you were honest, you would just state you are willing to jump on the back (after you have stabbed it) of any other Nationalist party's groundwork.

Ken Booth, Editor of *The Flame* newspaper and Spokesman – North East National Front.

PO Box 761, Sunderland, SR4 8YP.

Peter Rushmore comments:

Mr Booth confirms that the BNP had entered into a deal with the NF leadership in both Sunderland and Oldham. While the party is of course perfectly entitled to stand wherever it wishes, what it is not entitled to do is to behave with such blatant bad faith, especially towards fellow nationalists.

The Right to Reply II

BNP leadership bans H&D

One of the reasons that, in 2000, we dropped individual unit addresses in *Freedom* (aside from space) was to give less scope for parasites and shit-stirrers to bombard BNP addresses with their crap. One such publication – *Heritage and Destiny* - appears to be attempting to set itself up as a commentary on our party while its publisher and major contributors are involved with a rival nationalist party – the White Nationalist Party.

Its last edition contained the kind of commentary that was more akin to the anti-nationalist and anti-BNP *Searchlight* journal. Perhaps this isn't surprising when one of H&D's contributors is someone our party kicked out for being a *Searchlight* spy.



Darren Dobson - NF victim of BNP leadership's duplicity in Oldham, where an electoral pact was agreed then broken

Nevertheless, while working for the WNP, H&D pretends to comment on the BNP. There are usually many mistakes and assumptions made and I myself wrote in a couple of issues ago to make a correction. In hindsight this was a mistake and in doing so, I inadvertently set a precedent – which has been taken up – for more BNP people to write in and correct mistakes thereby making this rag a forum on the BNP.

Can people reading this bulletin not write in to H&D. H&D should be regarded as an enemy publication. Like all junk mail from nutters who write to our groups at PO addresses – ignore it.

Tony Lecomber – BNP leader-in-waiting
PO Box 1032, Woodford Green, Essex, IG8 9GN

Peter Rushmore comments:

Mr Lecomber's prose is as elegant as ever, but his logic is less admirable. He accuses us of working for the WNP, Searchlight or the Emperor Ming the Merciless from Planet Zog, but his main concern seems to be that we dared to allow pro-Griffin commentators (including himself) the right of reply. Can he possibly be afraid that when presented straightforwardly with the arguments of both sides, rank and file nationalists might perceive some flaw in Griffism? If so, this would explain the earlier proscription of John Tyndall's magazine Spearhead. A few questions for you, Tony. If we are 'parasites' what does that make you and Mr Griffin, who were happy to take money from our editor until twelve months ago? (Indeed Mr Griffin was happy to take his entire family on a holiday to Florida last year paid for by Mr Cotterill.) If you have evidence that we are working for Searchlight, why did you humiliate yourself by dropping this allegation when you were prosecuting John Tyndall at his tribunal a few weeks ago? And if we are 'nutters', what does that make you Tony, the only man in either the BNP or the WNP who has a conviction for a terrorist bombing - though admittedly your incendiary efforts, like your letters to Heritage and Destiny, succeeded only in damaging yourself.

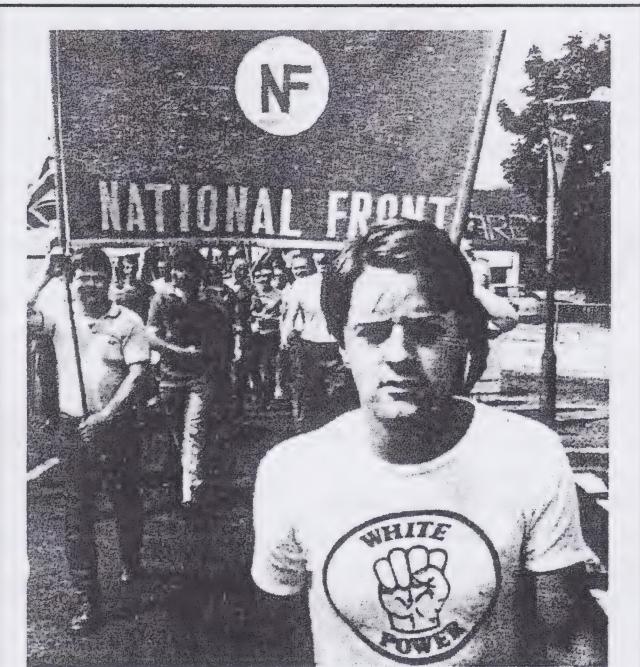
The Right to Reply III

BNP organiser ignores Tony's advice!

I received your publication unsolicited through our P.O. Box in Wrexham recently. I noticed it mentioned the WNP whom I had never heard of. I checked their web site and apart from some



Those were the days my friend...! John Tyndall (left) and Tony Lecomber, when we were all on the same side.



Nick Griffin, proudly wearing his 'white power' T-shirt, leads a National Front march through London in 1983.

standard BNP policies found it utter nonsense, or should I say rather dangerous nonsense. So I tried to send them an E-mail to tell them so but had it returned as 'e-mail address canceled due to lack of use'. Moving on to your publication. I find it amusing that all these crackpot white power/nationalist no hoper groups are now crawling out from under their stones hoping to pick up some of the respectability the BNP has worked so hard for. I note how you like to try to nurture this by associating yourself with us. I was surprised Andrew Eagle, Sunderland BNP gave you credibility by writing in to the Autumn edition. You show Nick Griffin on the front page. When I mentioned receiving your publication to Nick, his words were, 'take no notice of that piece of poison'. I certainly won't and it's been consigned to the bin where it belongs.

John Walker
Organiser, Wrexham Group BNP, North Wales.
PO Box 2183, Wrexham, LL13 0XB

Peter Rushmore comments:

Mr Walker should be aware that Heritage and Destiny is an independent publication. If he (or any other H&D reader) wishes to contact the White Nationalist Party their email address is: admin@wnpuk.org - or he can write to BM Box 5581, London, WC1N 3XX.

He accuses us of being a "crackpot white power group". Such judgments are in the eye of the beholder, but perhaps the Wrexham branch should check out the photo of Nick Griffin printed above. If Mr Walker prefers black power or Sikh power we accept that he could find today's BNP leadership more to his taste. But neither Heritage and Destiny nor the WNP need to acquire respectability by associating with Mr Walker's party, which admittedly was much more respectable a few years ago when Mr Cotterill and I were both working for it!

During my first years in the BNP Mr Griffin bitterly opposed us: his idea of respectability was begging for funds from Colonel Gadaffi, then going on to bankrupt himself in a crackpot venture in France. Where were you in those days Mr Walker?

The National Renaissance Party Part II

"The ultimate destiny of Man lies in the stars." James H. Madole

(Editors note: This is the fourth part of a series of articles on the history of the racial nationalist movement in America.)

When he first learnt of the formation of an "American Nazi Party" in Arlington, Virginia, by former U.S. Navy Commander George Lincoln Rockwell, NRP leader James Madole was unhappy. Even more so than today, in 1959 support for American National-Socialism (or anything close to it) was minuscule. Simply put, Madole did not want any competition for the slender resources available to the most radical wing of the Racial Nationalist movement. Although the National Renaissance Party had been largely dormant since a wave of media attacks and governmental intimidation in 1955, Madole felt that it was only a matter of time until more favorable circumstances would emerge.

As it turned out, however, there was no real competition between the NRP and the ANP. The operational range of the NRP was limited to New York City and the surrounding area. Although he made occasional propaganda forays into New York City, Rockwell's party never had a substantial presence in the Greater New York area.

Rather than damaging the NRP, Rockwell's success in building American National-Socialism actually helped to launch Madole's party into its greatest period of street activism and resulting publicity. Rockwell's aggressive, high-profile, media-savvy tactics were a big boost to the flagging morale of White Nationalists everywhere. Many of those who admired Rockwell but who did not join the ANP, felt that they could do as good a job (or better) as Rockwell was doing himself, by imitating him. Madole was one of those who was not above adopting Rockwell's style once it had proved to bring a measure of success.

In addition to strengthening morale and providing a working model for radical Racial Nationalist activity, Rockwell also brought many new activists into the movement. These new activists included former military personnel, tough working-class youth, and a smattering of college students. Over time, some of these would quarrel with Rockwell and lose interest in the movement completely. Others, however, would gravitate to organizations other than the ANP. Throughout the 1960's, the NRP benefited greatly from an influx of former ANP members into its ranks.

In 1963, Madole launched a major propaganda offensive, which he hoped would propel the NRP past Rockwell and into the forefront of radical White Nationalism. A new NRP self-defense formation was organized, the Security Echelon. The SE uniform included gray shirts (copied from the German-American Bund) and thunderbolt armbands. Over all, it was reminiscent of the traditional National-Socialist brown shirt uniform, and yet was

clearly distinct from it.

The first public appearance of the SE was on May 25, 1963, when it provided security for Madole at a street rally in the Yorkville section of Manhattan. The meeting was widely advertised by the media, with the result that some 4,000 people showed up. Most of these were merely curious onlookers, but among the crowd were 1,000 members of the Jewish War Veterans, who had vowed to stop Madole from speaking. In between the SE and the JWF were the New York City police, who had the unenviable task of preserving

the peace. Flanked by SE Major Edward Cassidy, Madole stepped up to the podium and began to speak. During the course of the ensuing riot, some JWF members managed to break through the police lines and clashed briefly but violently with the SE before being driven off. That was the end of the rally.

In the course of the confused fighting, SE sergeant Louis Mostaccio struck a plainclothes detective whom he had mistaken for a JWF member. He was arrested on charges of assaulting a police officer. Mostaccio was then taken to the police station, where he was beaten while handcuffed and then thrown down a flight of stairs. Henceforth, SE troopers knew

that if they were arrested during the course of a demonstration in which there was violence, they could expect to be beaten by the police, regardless of the actual circumstances of their arrest. (This is an unpleasant reality to which this author can personally attest.)

The result of the Yorkville rally and riot was worldwide publicity for the NRP, which led to an influx of recruits and donations. It also led to almost immediate retaliatory measures from the government. Quickly a resolution was introduced in the New York state legislature banning the public wearing of any National-Socialist uniform or any uniform "resembling" an NS uniform. It took over a decade for Madole to get this unconstitutional law repealed. During that period, the main effect of the New York anti-uniform law was to increase the popularity of out-of-state activities among SE members.

A more serious attack on the NRP was the arrest of Madole and key SE leaders following a demonstration in Brooklyn. NRP members and supporters were arrested following the counter-picket of a Congress of Racial Equality protest at a White Castle hamburger restaurant. After the picket, the NRP team returned to the van they were using for transportation. In the cargo area of the van, the police found some camping equipment, including a crossbow and a hunting knife. The picketers were then arrested on various weapons and riot charges. Although he was not present at the protest, Madole was also arrested, on the theory that he had "incited" his members to break the law. After two years of court battles, the obviously trumped-up charges were dropped – but in the meantime, precious NRP resources had been consumed in the legal struggle and several SE men had done hard time in prison, although they had broken no law.



From left to right: Martin Kerr, Edward Cassidy and Curtis Bruin, three former members of the NRP, get together at the end of a meeting of the AF-BNP, in Arlington Virginia, in May 2001

Undeterred, the NRP continued their program of street rallies, pickets and leaflet distributions. From 1968, the JWV was replaced by the Jewish Defense League as the main street opposition to the NRP. The JDL normally avoided clashing with SE troopers at public demonstrations, and instead preferred nighttime ambushes of NRP members outside of party headquarters. (Madole's third-floor walk-up flat at 10 West 90th St. doubled as party headquarters and Madole's apartment.) One such attack in October, 1969, left two SE men hospitalized. In April, 1970, SE Commander Bob Woodcock had his head split open by an axe in an even more brutal assault. JDL member Steven Lang was subsequently arrested. In December of the same year, a major assault on the NRP headquarters was thwarted when a skirmish line of SE troopers armed with baseball bats and clubs held off a JDL mob until the police arrived.

It is unsurprising that James Madole himself was often caught up in violence that swirled around him. By the early 1970's, he was over-weight, out of shape and badly asthmatic and as such hardly made a daunting physical impression. Yet, because of his iron will and absolute fearlessness he was a formidable street-fighter. In January of 1971, this author saw him trade punches toe-to-toe with a JDL member twice his size and half his age during a brawl between seven NRP members and thirty JDLers in New York's Port Authority Bus Terminal. Later that year, this author saw Madole calmly draw a knife on a communist protester who menaced him following yet another Yorkville street rally. ("What are you going to do with that?" the Red asked him. "That depends on you," was Madole's reply. The Red quickly scooted away.)

Madole survived two assassination attempts, both by Jews. On February 28, 1958, one Al Richman gained access to Madole's apartment on false pretense. He produced a handgun, tied up Madole and Madole's mother Grace, and then announced his intention to kill them. A battle of will and wits between Madole and Richman then ensued, which ended when Richman fled leaving James and Grace Madole both unharmed. Although he had come to the NRP headquarters with the goal of killing Madole, "he lacked the fortitude to commit the act of murder," as Madole dryly commented. Richman was later wounded in a shoot-out with the police who came to arrest him, and was committed to an insane asylum.

The second assassination attempt nearly killed the NRP leader. Edward Tournier, described in the National Renaissance Bulletin as someone "whose father is Jewish and whose mother is human" was a native of Louisiana. He had applied for membership in the SE, but was turned down because of his Jewish ancestry. Tournier developed a pathological hatred of Madole, and began stalking him. On April 2, 1971, Tournier attacked Madole from behind as the two were entering an office building in Lower Manhattan. After exchanging punches with Madole, Tournier pulled a jagged chunk of brick from his jacket and crashed it into Madole's head. Bystanders rushed forward to help Madole; Tournier escaped in

the confusion and was never caught. Madole underwent emergency surgery, and several square inches of his skull were removed. Photographs taken of Madole following the attack invariably show him wearing a hat or a helmet: this is because he never got around to having a second surgery to implant an iron plate to replace the missing bone. For the last eight years of his life, there was nothing between Madole's brain and the outside world but a thin flap of skin – but still he went on demonstrations.

Although he recovered well enough physically from this assault, the attack had a lasting impact on his personality that was detrimental to the NRP for the rest of its history. Madole had had a life-long interest in the occult. He was well-versed both in occult theory and in the practice of ritual magic. Prior to the attack, his tendency was to keep his occult beliefs more or less separate from the NRP.

This article is not the place to go into

Madole's belief in the occult in detail. Briefly, he believed that science and the occult were just different ways of approaching the same reality, and that there was no essential difference between the scientist in his lab coat and the sorcerer in his cape. Madole was very taken by the writings of Madame Helena Blavatsky and he incorporated large amounts of Theosophy, similar to but different from the Austrian and German Aniosophists.

For the most part, the SE troopers and other NRP activists were not themselves occultists and Madole's decision to merge occult beliefs with White Nationalism was unpopular throughout the party. Previously, what had distinguished the NRP from other Racial Nationalist or National-Socialist groups was Madole's political ideology. The proposals in the NRP program for a new America went far beyond the superficial racialism that characterized many American White Nationalist organizations. The NRP program called for the complete political, economic, social and educational restructuring of American society. It included far-reaching proposals for scientific advancement, including space exploration and colonization. Following the April, 1971, assassination attempt, Madole largely replaced this political radicalism with an open advocacy of the occult. The result was an exodus from the party of many key leaders and activists.

In its final phase, NRP energies were focused on forging links with other occult organizations. Madole unsuccessfully tried to engineer a formal alliance between the Church of Satan and the NRP, apparently unaware that the Church's leader, Anton Szandor Lavey, was partially of Jewish ancestry. The *National Renaissance Bulletin* was largely given over to a continuing series of articles entitled: "The New Atlantis: A Blueprint for an Aryan 'Garden of Eden' in North America." The "blueprint" was almost entirely based on occult knowledge and magical theory, with only a passing nod to previous NRP political radicalism. Most serious activists long having left, the ranks of the NRP were increasingly filled with more

National Renaissance Bulletin



Editorial Staff:

Editor: James H. Madole
Secretary: Gregg LeDuc
SE Group Leader: David Kerr

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A political party devoted to the restoration of the American Republic, the preservation of American sovereignty and the establishment of an American regime based on the principles of racial nationalism and social justice

The National Renaissance Bulletin was published between four and six times a year by the party throughout its thirty-year existence

and more marginal types of individuals.

In the latter half of 1978, James Madole was diagnosed with cancer. He finally succumbed on May 6, 1979. He was only 51 years old. A few party stalwarts made a half-hearted attempt to keep the NRP going after his death, but their efforts quickly faltered.

The National Renaissance Party lasted thirty years. Its weaknesses were obvious: New York City is absolutely the wrong place for the headquarters of a Racial Nationalist movement. Madole was never able to generate enough income for the party to pay him a regular salary. Instead, he had to work a regular nine-to-five job, and then handle party business after work and on weekends: if the leader cannot lead full-time, his movement is not going to be successful. Lastly, the decision to make the occult the focus of NRP organizing and propaganda was spectacularly unsuccessful, even by the modest standards of fringe movements.

Although, ultimately, it was not the vehicle to bring White



George Lincoln Rockwell (above) and his American Nazi Party were first seen as rivals to the NRP; however there was never any real competition between the two parties

Nationalism to power in the U.S., the NRP can be credited with having advanced the movement on many fronts. Organizationally, the party provided a sort of "basic training" in street activism for many people who later went on to be leaders in their own right. It also provided a focal point for White resistance in the Greater New York area. Its private weekly meetings were a venue in which any White Nationalist passing through the New York area could meet other comrades. Through the National Renaissance Bulletin, it provided a forum for both James Madole's own ideas and those of other Movement thinkers, such as Francis Parker Yockey. Towards the end of his life, Madole was searching for new ways to reach the public: in 1976, the NRP was the first White Nationalist organization to produce its own cable access television show.

Although largely forgotten today, the dedication, hard work and sacrifices of James Madole and his followers over the course of three decades provided an important platform on which subsequent White Nationalist efforts could be built.

Martin Kerr, Falls Church, Virginia

Editors note: The fifth part of Martin Kerr's series of articles on the history of the racial nationalist movement in America will appear in our next issue. Future issues will look at the National States Rights Party, the American Nazi Party, the National Socialist White Peoples Party and the National Democratic Front.

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Book Review: *Jewish Supremacism – My Awakening to the Jewish Question* by David Duke

Published by Free Speech Press, ISBN 1-892796-00-8.

Louisiana 2203. Hardback, 368pp. Available from Free Speech Press, PO Box 188, Mandeville, LA 70470, USA for \$24.95, or order online from www.davidduke.net.

The white racialist movement is far from monolithic. Ideological and organizational rivalries are the norm rather than exception. White racialism is, in fact, a philosophy which due to its intellectual honesty and willingness to view reality as it is - and not as our would be mind controllers desire - is always alive with intellectual ferment.

However, there are certain basics that all white racialists are pledged to, among them we may assume, are the survival and prosperity (physical, intellectual, cultural and spiritual) of the race and, in best case scenarios, the creation of geographical space and governmental structures to do this.

Racialists are well aware that the sources of political, educational and cultural control in European lands today are in the hands of those who seek the destruction of the white race and its culture.

Most racialists have noted, for well over a century, that Jewry and their leaders have been in the forefront of those who have brought to power the forces of "multiracialism" and brought the white peoples to the precarious situation they are now in. Racialist thinkers have long discussed the "Jewish question" in movement books and periodicals. In recent years there has been some debate on this issue. The pages of *Spearhead*, some years back, featured a critique by John Tyndall of what he saw as the far too moderate opinion of the post war Oswald Mosley regarding Jewry. And, the final and fatal split of the "radical" faction of the National Front (giving birth to the Third Position and Third Way movements) in the late eighties took place over Jewish policy. In America, assorted "hard line" racialists have often criticized Jared Taylor's *American Renaissance* for featuring Jewish speakers at conferences, despite the lecturers seeming sincere allegiance to a pro -white perspective.

The debate is not only limited to analyzing the "Jewish question" but extends to what might be a proper racialist response to Jewry, when and if nationalists might come to power.

The reader already well schooled in movement literature on the subject will find little new ground covered in David Duke's latest contribution to this discussion. The Louisianian's latest book, *Jewish Supremacism: My Awakening to the Jewish Question*, repeats and expands somewhat upon the analysis he presented in his political autobiography, *My Awakening*. In fact, the chapter headings are almost exactly the same as those of the earlier work, except that the chapters on the origins of anti - Semitism and the state of Israel have been divided into two and three parts in the current book.

There is some new material in the current book and the analyses go a bit deeper here and there. The volume might serve as a good introduction for a non - initiated reader. Whether it is worth a purchase by those who own the previous work is a matter largely dependant upon each racialist's budgetary constraints.

The book goes over much very important ground. However, it seems that the strengths and weaknesses of the first volume re - appear here. They are well worth examining in some detail if we are ever to move the discussion of the Jewish question beyond where it has been mired for many decades in racialist circles.

Duke readily grants, throughout his writings, that his critique does not apply to all Jews. As surprising as it may be to some, he dedicates *Jewish Supremacism* to "the late Dr. Israel Shahak, a Jewish holocaust survivor and Israeli citizen who showed the moral and intellectual courage to challenge the

Jewish supremacism that endangers both Jews and Gentiles." He sees the "peace movement in Israel" as one "that harbors many such Jews." Duke further states that "there are individual Jews" that he sees as "not engaged in any kind of activity to corrupt or destroy Gentile institutions."

Nonetheless, Duke sees these Jews as "a tiny, despised minority among Their brethren." They have little or no influence. Therefore Duke's Conclusion largely ignores them and posits that the "greatest threat to mankind" is "Jewish supremacism." Thus, he calls upon all those who "fight for fundamental human rights" to "bravely face and fight the evil specter of Jewish supremacism."

Duke's affection for the Israeli peace camp and advocacy of "human rights" is quite puzzling and as we will later see, symptomatic of his general approach. The Israeli peace camp, synonymous with the Israeli left, subjects the state's founding myths and general history to scathing critique in the name of universal justice. It advocates that the nation seek to make right previous wrongs and gamble on its very survival by allowing for a Palestinian state alongside Israel. Some on the extreme left advocate post Zionism, and call for a unitary state of Jews and Palestinians living together. All these positions can be defended but the question is would Duke advance this sort of perspective in relation to gentile lands?

Would he be equally in favor of objective scholars re - examining the foundational myths and early history of America or England? Would he advocate that they pursue similar policies regarding American Indians or that European lands seek compromises with foes who proclaim a desire to destroy them? Further the notion of "human rights" as a fundamental is strange given Duke's at least former advocacy of segregation and apartheid. This is not to suggest whether these systems were right or wrong. It is only to

raise the question of a moral double standard in Duke's thinking similar to that which he has uncovered in organized Jewry.

Our author is a bit vague about exactly what form this struggle against the Jews should take except to say that "Jewish power" must be "depos(ed)" in "our own nations." It is only then that we "can . . . negotiate with them successfully." We are given no further details of what the depositing might entail or what the hoped for "negotiation" could yield.

Why is Duke convinced that "Jewish supremacism" is the "greatest threat to mankind"? He begins by defining Jewish supremacism as, "The belief, theory or doctrine that the Jewish people are superior to all others and should retain control in all relationships."

Duke is what is best described as a neo - racialist. By this term we refer to the willingness of modern racialists to allow and, indeed, support all forms of group survival. This was, of course, not always the case among European peoples, who did often conquer, enslave or dispossess other peoples in the past. Duke will have none of that older approach. He sees "the value of all people preserving their cultural, national and even genetic heritage. All peoples have the right to preserve their unique identities - even Jews."

What angers and concerns Duke is that Jews, while demanding the right to their own group homogeneity and survival in Israel and elsewhere, inevitably battle those Gentiles who assert similar rights. It is this double standard, combined with the enormous power that Jews wield, especially in America, which leads to a weakening of Gentile group identity and solidarity, eventually endangering their very survival.

Duke sees this nearly uniform Jewish approach as based on a desire to dominate, to reign supreme over non - Jews. He refers to statements in the *Bible* and *Talmud* as well and other Jewish sources to substantiate the



existence of this desire. The Holocaust he sees as essentially a hoax, used by Jews to "lay the foundations for their New World Order."

There is much that is correct in Duke's presentation and we will return to those areas later. However, it is a general lack of nuance and an unwillingness to understand the sources of Jewish behavior that leaves Duke's presentation flawed. It is this exaggerated and limited perspective that will probably make *Jewish Supremacy*, yet another, strictly "movement" book.

So where does Duke go wrong? First, he completely fails to distinguish between Jews. After extensive citations from Talmudic anti-Gentile passages he posits that "some might argue that the anti-Gentile tone of the *Talmud* . . . has little relevance to the Jews of today."

This is very important point. The vast majority of Jews in America, England and around the world know absolutely nothing about the *Talmud*. The Reform, Reconstructionist and Conservative movements do not consider it at all binding. Thus, if one combines non-affiliated Jews with these three groups you have over ninety percent of American Jews in total ignorance of Talmudic teachings. And, it is safe to say, that would they be told of the quotes that Duke cites, they would reject them without a moment's hesitation.

What is Duke's response to the "some who might argue"? "The evidence, however, is that the core of Judaism, orthodoxy, is becoming more, rather than less extreme against Gentiles than in previous generations." This is quite a sentence and reveals much about our author's general research approach. 1) Why is "orthodoxy, the core of Judaism" given that it is the smallest of the streams? 2) Are the "orthodox" very powerful in America? Are they among the Jews who dominate media, education and politics? 3) Is Duke aware of the fact that Modern Orthodoxy, the largest segment of Orthodoxy re - interprets these texts so that they have no applicability to contemporary Gentiles? 4) Is he aware of the fact that even among the traditional Orthodox there are many who see these texts as only relevant to ancient pagans?

Where are we now left with Duke's original question? Are the Talmudic texts relevant to today's Jews? The answer would seem to be that they are not except for the largely politically disengaged ultra-Orthodox. The deeper question might be, whether other Jews, although unaware of the texts are still somehow subconsciously influenced by their attitudes. This is a far more delicate and difficult question and one left untouched by Duke.

In general, one may ask if Duke is not guilty of viewing Jewry as way too uniform. He sees Jews as intentionally working to subvert the identity-loyalties of Gentile nations and peoples not due to a sincere universalism morality, rather as a trick in order to dominate them. But, surely there are many Gentiles who have worked long and hard for these same goals. They are called leftists. Are they also part of the Jewish world domination desire?

What Duke doesn't seem to realize is that there may be people who are sincere leftists, who see history, memory and identity as an irrelevancy and feel that a universal humanism is the best hope for mankind. One may not share these sentiments, one may feel them a recipe for group suicide but they need not be the cover for a plan of Jewish world domination.

Duke does seem to realize, at least, that there is no secret Jewish conspiracy. He writes, "No, it is not an intricate conspiracy. It is simply two nations - Jewish and Gentile - in a state of ethnic war." There is a truth here of sorts but first we have to grant that a) many Jews and many Gentiles simply do not have a sense of their own past and therefore b) sincerely support

a liberal world in which all group distinctions will be largely forgotten.

Let us take the example of Communism to which Duke devotes much space. He points out the large percentage of Jews who were involved in the Bolshevik revolution and the continuance of these numbers in the early Soviet governments. He sees this as yet another example of the Jewish desire to rule over the Gentile and eventually dominate the world.

The facts Duke presents are true. Jews were disproportionately represented in early Communist agitations and leadership. However, before we conclude that this is evidence of a genetic or cultural desire of Jews to control Gentiles a few questions should be asked. 1) What percentage of Jews were Communists? Was it the majority? Why were the others left out of the plot? How would Duke explain their existence? 2) Why did the Soviet Communists viciously persecute Rabbis and believing Jews, subjecting them to imprisonment, exile, torture and death just as they did

religious Christians? 3) Weren't the early Jewish Communists very active in their opposition to the preservation of Jewish identity? 4) Is there any evidence that early Jewish Communists were anything other than Communists and that the world they worked to bring about was to be a classless, nation-less, religion-less, internationalist "utopia"?

Last, isn't it possible that Jews gravitated to Communism much as many peoples who were excluded from society, because they saw in Bolshevism's very internationalism a means to escape social ostracism — not because they saw it as a means to allow ethnically conscious Jews to dominate Gentiles?

Obviously for those who value their heritage and ancestry these internationalist utopian ideologies are wrong and those who advocate them are a threat to group continuity. However, many internationalist utopians are not Jewish. Thus, there is no reason to assume that a concealed genetic desire to dominate is motivation for either Jewish or Gentile leftism.

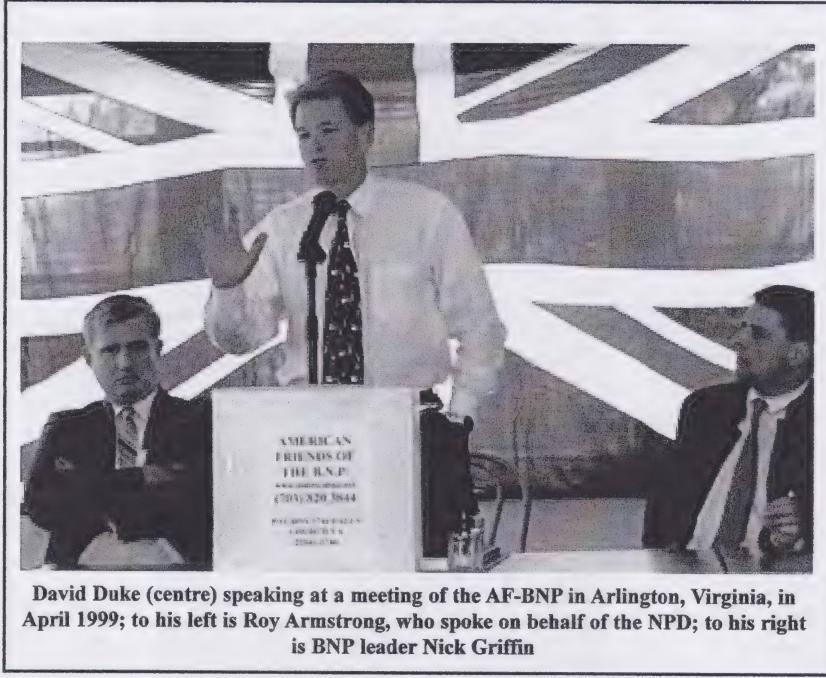
Having carefully read this book and Duke's earlier work it seems that his anger and concern over Jewish support of identity - less politics has two bases. First, he sees many of the Jews who promote the universalist agenda as hypocrites. On the one hand when speaking to Gentiles they speak of the "blessings" of "diversity" and "multi culturalism." They advocate vast, open immigration into European lands. They demonize white leaders who oppose these trends. They even attack whites, who in their private lives, business and leisure time activities seek to associate with their own kind. However, all this is only in Gentile nations. For themselves, they defend a Jewish state of Israel with Jewish identity and survival as its motivation. They seek to prevent intermarriage and excessive socialization with Gentiles. This double standard is a constant theme in the book and a source of no little outrage.

The second aspect of Duke's concern is that Jews are good at advancing this agenda. They are hard working and tend to rise to positions of influence in government, media and education. Thus, their devotion to anti - identity politics in European lands is a key - Duke would claim it is the key - to the success of these policies in the last century.

Duke also condemns Israel's policies towards the Palestinians that he sees as part of the Jewish desire for domination and control of others.

The charge of hypocrisy would seem true in those cases of Jews who seek Jewish survival while denying this to others. Once again, the real leftist Jew, who opposes even Jewish identity, may be a threat but he is no morally worse than his Gentile counterpart.

Similarly and Duke grants this, the Israeli peace camp is not to be



David Duke (centre) speaking at a meeting of the AF-BNP in Arlington, Virginia, in April 1999; to his left is Roy Armstrong, who spoke on behalf of the NPD; to his right is BNP leader Nick Griffin

painted with the brush of a desire to rule over the Palestinians. Curiosity prompts one to ask here, whether Duke had/has the same views towards white colonialism that he has towards Israel. Where did he stand on the issue of minority rule in South Africa, Rhodesia, Kenya, Algeria and the Congo? Was he equally concerned in those nations about the domination of one people by another?

Leaving that question aside, though, The charge of a double standard of a dual morality for "us" and "them" is a powerful one and is one of the book's strong points. Ethnically conscious Jews who oppose Gentile group identity in order to either protect themselves or dominate others are not playing fair. Their morality is not reciprocal. Perhaps, a tiny exiled minority may find this a good strategy. But it is one that the host culture should be well aware of.

Of course, the root question is why are Jews very much on the side of anti-identity politics? What is their motivation? Duke sees a malevolent and unique desire to rule over humanity. However, he comes closer to the truth when he writes, ". . . they know almost instinctively that in nations of diversity, they can dominate." But the truth, given the reality of Jewish fears, however, is that the above sentence would have been more accurate would it have read, "They know almost instinctively that in nations of diversity, they will not be excluded and/or persecuted."

This is the far more realistic assessment of Jewish politics. It is not a conscious desire to dominate or rule the world, rather a yearning to be free of domination. It is the result of people whose psyche has been scarred by persecutions and exclusions both real and imagined. It is a geared to defense, which then becomes in its effects on others, especially today, an attack.

Racialists, especially if they are Christian, may defend the long standing exclusion of Jews, in one way or another, from traditional, Christian Europe on several grounds. They would argue that it was not unfair or irrational, that it was founded on a fear of the double standards of morality that are in Talmudic texts, as they were commonly understood in the Middle Ages. Also, the Jews kept themselves apart. Very often they spoke in another language. They refused to socialize with their neighbors or behave with patriotic devotion to king and nation. Further, Christians feared socializing with Jews as much as the Jews feared the reverse. It might weaken their religious beliefs. These were among the factors that led Christian, Gentile Europe to exclude, in differing forms, Jewry.

Be that as it may, once the universalist left emerges in the past few centuries as advocating citizenship for the Jews and the religious or racialist right opposed this, the dye was cast. The Jew would forever see the former as his ally and the latter as an enemy. And, here it must be noted that Duke, to his credit, does periodically mention that there were and are Jews who oppose some or all the above leftist allegiances.

Long before the anti-identity "conservatism" of the "neo-cons" came to dominate the "respectable right" in America there were sincere Jews supportive of the Old Right. They were surely a tiny minority but they existed and do exist. Some are even active in the current racial nationalist movements. They are not numerically significant but their existence argues against Jewish opposition to white racialism as having a fixed "genetic" source. These Jews saw and see Christianity as a social/moral blessing and view themselves as part of the cultural and racial continuum of the West. Some are secular, others are religious and any understanding of the Jewish issue must take their existence into account. And, of course, Israeli policies towards the Palestinians are opposed by many Jews in Israel and America which would seem to undercut the "innate need to dominate" analysis of Jewry. But, Duke remains essentially correct. For the majority of Jews the organic right (as opposed to the democratic, capitalist, internationalist neo-right) is always seen as a threat. It was always that right which excluded and persecuted them. The culmination of this process was reached in the Second World War, when the organic right sided with the Axis, either actively or passively. For the Jew this was the verification of all his fears.

Conversely for two centuries the organic right has feared the emergence of the Jew into society and his increasing power. For many of these people the 1930s was a period of political victory. And, everywhere, at every step, the Jew stood with their enemies on the left. This is the essence of the problem. The Jew fears and distrusts Gentiles who desire homogenous nations. Gentiles who desire this homogeneity and survival inevitably fear and distrust the Jew.

Before summing up our points of agreement and disagreement with Duke it is interesting to note a particular blind spot in his writings. Duke accuses Jews of a tribal loyalty that is incapable of moral criticism of evils perpetrated by one's own. Yet, one searches in vain in his writings for any acknowledgment of Gentile wrongs done to Jews or any non - Europeans.

Let us assume for a moment that the entire Revisionist critique of the Holocaust is correct. Didn't the Germans, even according to Revisionist theory, treat Jews, including women and children with a brutality completely at odds with European notions of honor and nobility. Weren't Crusaders and pogrom leaders and followers guilty of the same mistreatment? Wouldn't an admission of these wrongs strengthen rather than weaken Revisionism in particular and white racialism in general?

Similarly in regards to the Palestinians, let us again assume the worst analysis of Israeli actions, why would Duke not at least mention that many Israelis sincerely fear the Palestinians and that those fears have some justification in the Palestinian's willingness to wage war against defenseless women and children. Surely Duke found this reprehensible when done by Kenyatta or Mugabe. Why is there no mention made of this very real fear in Israel? Should a white nationalist so easily lend support to those who blow up buses full of infants and mothers?

We have offered assorted criticisms of Duke's presentation. Yet, the question remains, do our areas of disagreement significantly destroy the book's general thrust or do they merely signal the need for a bit more nuance and careful research, while leaving the central theory that Jewry, as a whole (exceptions noted but not numerically significant), as a social and political force (granting that many or most Jews just want to get along with their lives and families), is a threat to the survival of European peoples via its staunch allegiance and efforts in the causes of anti - identity policies. And, granted that many Gentiles advocate these policies but Jews do so disproportionately, skillfully and, often, hypocritically.

This question leads us to a corollary inquiry. Are the Jews the cause of Western demise or a symptom of it? This is a question that Duke does not address. Granted the policies Jews advocate are a threat and are triumphing at present, but we must honestly ask whether, should white civilization be healthy, could the Jews and the left accomplish anything?

Clearly, without the aid, support and leadership of millions and millions of white Europeans the left and Jewry couldn't get to first base. Thus, our primary area of disagreement with Duke is here. We see the rot as beginning within with a failure of will and memory of incomprehensible proportions among white Europeans that the Jews have taken every advantage of as a means of self-protection and preservation.

To rectify the situation then is only secondarily a matter of exposing the Jews as advocates of universalism only for Gentiles. It is first the need to educate the white European once again in the heritage and identity of his own people.

We cannot comment on Duke's policies concerning Jewry for he tells us none, save that they be opposed and exposed. Would he want them expelled (to where, one might ask, if Israel is not to exist?) stripped of citizenship? Subject to some loyalty test? Or what other alternative?

In sum, given some serious lack of research, oversimplifying and given the placing of Jewry at the center of Western decay and not as a result of it, we still conclude that this is valuable book. It will awaken the reader to many of the central issues of our time. It would help Jews to understand why what they do is deeply resented and it might (is this too much to hope?) cause some of them to question their policies. But by all means let the discussion begin. Let the subjects be open to further reflection. And, maybe just maybe, ways and means may yet be found to allow those Jews who feel no kinship to Western civilization a place to pursue their own culture (Israel?) while welcoming to the 'West' those that do. And by making this distinction clearly and fairly, thereby freeing Europeans to do the same.

Reviewed by Steve Sanders, Baltimore, Maryland.

Editors Note: Steve Sanders is the pen name of an American 'movement' activist who has spent much time studying and writing about Jewish issues as well as socializing with Jewish 'movement' activists at events organized by American Renaissance, the Council of Conservative Citizens and the AF-BNP (before its demise)

Letters From Readers

Sir - Congrats on your article in the recent *National Vanguard* magazine, it was very informative. I must say with the state of the Nationalist situation in the US (especially current affairs) it makes me want to move to Europe. *Heritage and Destiny* just keeps getting better! Keep up the good work.

Best Regards,

Mike McDougall, Wilmington, North Carolina

Sir - I find it hard to take seriously the comments by Michelle Pepper in her letter of disapproval over my previous letter re. Homos. Was she around in the days she mentions? Does she realize the harm the homo revelations did to the NF? Does she approve of unnatural sex? I personally was around; I saw and heard belatedly its true, the consequences. For example the Norwich branch of the NF had a disastrous split from which it has never recovered. I have never disputed the good work Martin Webster did for the NF (along with many others) but this was heavily outweighed by the revelations of his and others perverted lifestyles. By the way Webster was never 'leader' of the NF. During its most successful period, John Tyndall was Chairman. You are right on one irrelevant matter Mrs. Pepper, I am no relation to the John Holmes you mention. I know all about *NF News*, during the most successful period of the NF, it was lucky if it was published twice a year, you are right on one count Mrs. Pepper, it cannot be compared to our present paper *The Flame*, published at least three times a year (not enough we know but we're working on it) Three colour frontispiece, at least eight pages and far superior in layout and content. As a matter of fact, I have a copy of *NF News* no.11 Dec. 1977 in front of me as I write, together with the latest *The Flame*: Right again Mrs. Pepper no comparison. In future you would be advised to write about things you know something about.

Yours faithfully,

Tom Holmes, NF Chairman, Great Yarmouth, Norfolk.

Sir - The National Assessment of Educational Progress released in June revealed that Washington, D.C., students score the lowest in the country in reading, even though the system spends more money per pupil than forty nine states do, and even though teacher salaries are among the highest in the nation. The report did not mention that over 85% of the DC's pupils and most of its teachers are Black.

Yours Sincerely,

Ray McFerrin, Silver Spring, Maryland

Sir - My husband and I were just watching the British news and were appalled to see that the Muslims in England were celebrating the deaths of the people in the WTC and hailing the murderers as heroes. What are the people of the country thinking of to allow this to happen? Surely there is someone with the guts to do something about it. Even the posters with the photos of the infamous were not taken down.

Hope you can enlighten us.

Best Regards

Chris Davies, Toronto, Canada.



Sir - Just read Martin Kerr's review of my book *Homeland*. Interesting to see his take. I laughed at the description of myself. Perhaps I am (or rather was) too much the sweaty-palmed liberal. For all that said, I've had little other help from SPLC or anyone else since publication. And I could have been far harder on some people. Sometimes Martin makes salient points. Other times he just misses it: e.g. I didn't use all my notes/tapes re. meeting him (and others) because there wasn't space or time, nothing else. I would have loved to, but publisher wanted to cut, not increase, the page count. And just because I criticize one form of extremism, doesn't mean I don't criticize others (e.g. Asian attacks on whites). I do. Simply that this was a book on white nationalism, not black or Asian. Other stuff in the future. It's disingenuous to set up and complete an argument by saying that because A criticizes B, therefore he favors or loves C. Just not true. Oh - and *Homeland* refers to identity, the concept of where we belong, not just the homeland of C18 et al. It would take a very surface-level reading of the book not to get that 'identity' is what it's really about. Same with the cover. Still, some salient points too.

Thanks,

Nick Ryan, Fulham, London.

Sir - In your next issue you might want to remember Col. Jack Mohr. "Know you not that this day a great warrior has fallen?" The Movement, as such, has lost a great man who has fought the good fight. Forever, it seems. Colonel Gordon "Jack" Mohr passed away at the age of 87 in his home in North Little Rock, Ark. I became aware of Col. Mohr in the late 70's with the pamphlet he wrote, *Know Your Enemies*, I still have a copy somewhere here, in fact I saw it just the other day. It concerned the fight against Jewish Bolshevism and Communism. Later he became an Identity minister and published the *Christian Patriot Crusader*. It became too great a burden in 1993, as he was also involved in a prison ministry for White inmates, and he gave James Bruggeman, also an Identity minister, his mailing list. James was able to keep it going for a couple more years. Col. Mohr kept the prison ministry going until his death. Col. Mohr was also the reason for the assassination of the Jewish radio talk-show host Alan Berg. In 1983 Col. Mohr was to speak at Aryan Nations along with Pete Peters. Berg found this out and arranged to have both on his show. Then he berated and insulted them and eventually hung up on them. The Order assassinated Berg for insulting Col. Mohr. I was really saddened to hear of his passing. I won't even try and write a eulogy for him, I'm sure others will do a much better job.

For you and yours,

Tarry O'Neil, Deutscher Volksbund, Maryland.



Sir - Chester is hanging tough through all of this. Thank you all so much for sending in letters/cards of support, books, money orders etc. Your efforts are greatly appreciated! Unfortunately, Ches has been advised not to respond to anymore letters sent to him. He's been advised that it's in his best interest for him to stop receiving mail. Please do not give up on him. This is not going to be easy for him to deal with. Reading is the highlight of his day. Please feel free to send letters of support to our P.O.B., I will verbally forward your messages. I too must stop writing him. You can still send books to him through a publishing company. Please keep in mind any movement related books can be used against him. (Novels, Mystery's, History books would be great) Anyone wishing to send money orders please send them to the P.O.B. as well. Make them payable to: Chester Doles #54525-019 from Teresa Doles. I will let Ches know where they came from. This is all in Chester's best interest! I'm not allowed to comment on his case at the present time. I will post new information as soon as I have the attorney's permission. I appreciate all the love and support that the children and I've received these past few months. The children seem to be adjusting better. It's still very difficult for all of us to deal with. Not a day goes by without one of them telling me that they miss their daddy and they want him home. Special thanks to Mark Cotterill. Your gift couldn't have come at a better time! I'm sorry that I didn't thank you sooner. My computer was down for over two weeks.

Thank you all from the bottom of my heart!

Teresa Doles, PO Box 153, Dahlonega, GA 30533, USA.



Sir - Thank you dearly for sending me your latest issue of *Heritage and Destiny*. It's been quite an interesting reading, although I am greatly disappointed to learn about homosexuals in NF and BNP candidates being related to non-whites. I used to look up to the British Isles because of its Nationalist movement and I still do it for that very reason (alone), but I am sorry to see that main-stream politics demand such compromises to be made everywhere. Also, I am really taken aback by IRA/Sinn Fein policy to promote multi-racialism. I admit I know very little about them, but I have always thought they were a group of (white) Irish nationalists who just wanted their country back or something. Didn't know about them being socialists and race-betrayers just for the sake of more votes. Almost the same happened here, when a black immigrant joined the Greater Rumania Party (they fight for a united Rumania, so they say, including Moldavia and parts of Ukraine and Bulgaria) and his intention to run for mayor in a northern city was largely advertised, so people like me, mostly skinheads that is, stopped supporting those bolshevik wrongdoers. Our race could not do without true activists like David Duke for example. His new book was indeed an inspiring piece of work. I look forward to read similar books in the future. They do make the difference!

Racial Regards,

Cezar Covrig, Bucharest, Rumania



Sir - I will never understand people like Michelle Pepper (my god - what a provocative name!). How any Aryan can applaud the political success of homosexuals is to me an anathema. The homo leadership of the NF and BM was protected by massive police pressure (did you see the *True Spies* TV programme?) I wonder why? I was knocked to the ground by university Reds while selling *NF News*. Not difficult - I've been a paraplegic since 1956. The Police came alright but they didn't give a damn about me. They just told me to move on. I'm in a wheelchair all the time now. No broken pelvis for me at my age - thank you very much. Homosexuals? May they mince their way to hell.

Yours Sincerely,

Geoffrey H. Smith, Canterbury, Kent.



Sir - Reading issue 13 of *Heritage and Destiny*, I note that you talk about the division between the original BNP members and the 'Griffin gang'. I am one of the founder members of the BNP and am aghast at the trends within the Party! You will see from my letter, that I am, along with others, trying to get wholesale reform of the BNP. The reformed party would form a nucleus around which it should be possible to reunite all Nationalists. This was impossible under Tyndall and doubly so under Griffin. Such a grouping would, I hope, also attract real Tories and a good slice of the people who are working for one subject pressure groups, such as the Democracy Movement. As you can imagine I love the idea of a White Party and indeed have always worn a white rosette to election counts, however I stick by the assertion that the united party should be called the National Party.

Yours Sincerely

Mike D.S. Easter, Tonbridge, Kent



Sir - Are BNP members not going to be allowed to talk to anybody or have dealings with anybody other than 'officially' approved people and publications? When will this censorship end - anything they deem to be a 'threat' (in their eyes) is instantly banned or in their words proscribed? God knows what members will think when a good majority probably haven't heard of *Heritage and Destiny* but they have now and will probably result in raising interest in it something they were trying to avoid. I feel there is an element of insecurity about the top boys at the moment especially if they are getting worried about *Heritage and Destiny* which on the whole is a good read albeit it has a critical stance about the direction the BNP is taking but surely they have faith in their own policy of embarking on a more voter friendly route to defend it. Instead of suppressing anything that wishes to debate the future direction of the BNP.

Yours Sincerely,

Martin McDonald, Coventry, Warwickshire



Sir - I hope England is treating you well! I just was looking at your new web site. It is so exciting! I hope you will be holding meetings again over here in the DC area—and to have an office. I really miss the AFBNP! If there is some way I can help advertise *Heritage and Destiny*, let me know. We miss you over here.

Best Regards,

Heidi Conner, Montgomery, Alabama



Lady Mosley 1910-2003

Diana Mosley's last published work, written shortly before her death, was a contribution to the catalogue for the current exhibition at the National Portrait Gallery in London.

Entitled 'Heroes and Villains', the exhibition included her late husband Sir Oswald Mosley, the former government minister who founded the British Union of Fascists in 1932. The standard establishment view of Mosley placed him as one of the archetypal villains of the 20th century, but to his unrepentant widow he remained a hero.

Diana Mitford was born in June 1910, daughter of Lord and Lady Redesdale. Her early fame was as Britain's most famous debutante and as one of the legendary Mitford sisters.

At the age of 18 she married Bryan Guinness, son of the Conservative agriculture minister Lord Moyne. Already the then Diana Guinness was part of Britain's artistic and literary elite, a good friend of the novelist Evelyn Waugh.

Most of her contemporaries would have been content to be a star of high society, living out the twentieth century as the wife of one of Britain's richest men. (Her sister Deborah did just that, as wife of the Duke of Devonshire and chatelaine of Chatsworth House.) But while most of the British aristocracy was comfortably insulated from the brutal realities of the depression, Diana was keenly aware of the momentous political choices facing Europe.

At the end of August 1933 she attended the first of the famous National Socialist party rallies at Nuremberg, and returned to the second in 1934. By then she was living with Sir Oswald Mosley, whose first wife Cynthia had died in May 1933.

For obvious reasons Mosley was at first determined to keep their relationship secret. Having resigned from the Labour government in 1930 he had set up the British Union of Fascists in October 1932, believing that the moribund and corrupt system of British party politics had no answer to the country's social and economic crisis.

The BUF soon became the focus for vicious anti-fascist campaigns orchestrated by communists and Jews, and although not at first particularly exercised by the Jewish Question, Mosley became determined to keep Britain out of the looming European war.

In October 1935 Diana attended an open air anti-fascist rally in Hyde Park, addressed by Labour leader and future prime minister Clement Attlee. When the crowd overwhelmingly acclaimed a resolution calling for economic sanctions against Germany, she was the lone voice against, defying the mob with a fascist salute.

Yet most of her political work was behind the scenes. A few months after attending the Olympic Games she returned to Berlin in October 1936 and secretly married Mosley in a private ceremony attended by Josef and Magda Goebbels. For the next three years she was the main political and diplomatic channel between Mosley's movement and Germany. Mosley later said:

"It was a habit of Hitler to convey to me his view of events through Diana."

During the summer of 1938 (her marriage still secret) Lady Mosley was the main BUF intermediary arranging German funds for the establishment of a radio station to be based on the channel island of Sark. She worked on this project with the Mosleyite

barrister Frederick Lawton, later a famous judge.

The greatest disaster of Lady Mosley's life began the following year. Attending the Bayreuth Festival during August 1939 she was told by Hitler that war with Britain was certain. Meanwhile her sister Unity warned that if this occurred she would kill herself.

Both predictions were fulfilled. Unity shot herself the following month on the outbreak of war.

After rejecting all German peace initiatives the British establishment decided that Mosley's movement had to be crushed, despite the undisputed fact that many of its members were prepared to fight and die in a war they considered unjust and unnecessary. In May 1940 most of the party leadership was rounded up and Britain's fascists were interned without trial.

Lady Mosley remained at liberty for only a few more weeks. Lord Moyne, her first husband's father, wrote to the Home Office: "It has been on my conscience for

some time to make sure that the Authorities concerned are aware of the extremely dangerous character of my former daughter-in-law, now Lady Mosley."

On June 29 she was arrested and, though still nursing her eleven week old son Max (now head of the international motor racing authority FISA), was interned at Holloway Prison. The Mosleys were held in separate prisons until December 1941 and were not released until November 1943.

After the war Mosley's supporters regrouped in the Union Movement. Lady Mosley's most public involvement with the cause was as editor of *The European*, a publication which attracted prominent young British writers such as Colin Wilson, and reflected the political trajectory which led Mosley and others to adopt the 'Europe a Nation' policy at the Venice conference in 1962.

As Britain descended into multiracialism, Mosley and the UM were the first to warn of the impending disaster, campaigning in North Kensington, one of the first areas to be overrun by Caribbean immigrants, at the 1959 general election.

Mosley retired from front line politics after the 1966 election but, travelling frequently to London from their home in Paris, he and Diana remained in close touch with the British political scene, meeting often with prominent journalists and academics, as well as with veterans of the BUF and UM.

Even after Mosley's death in 1980, Lady Mosley attended frequent reunions with old comrades, based around the newspapers *Action*, edited by Jeffery Hamm and Robert Row, and *Comrade*, edited by John Christian. At the Mosley centenary dinner in London in 1996 she gave a witty and passionately committed speech in tribute to her husband's ideals and the dedication of his followers.

Even in her last television interview, broadcast after her death, Lady Mosley defied her establishment critics, insisting that she was proud to have dedicated her life to her husband's political cause: "I still feel he was so right and we did the best we could." Whatever the next century brings, *Heritage and Destiny* readers can only hope to be able to say the same after a lifetime of loyalty to racial nationalism.

Peter Rushmore, Manchester, England



Lady Diana Mosley in Nuremberg